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Affertio Septem Sacramentorum:
OR, AN
A S S E R T I O N
OF THE
Seven Sacraments,
A G A I N S T
Martin Luther;

By **HENRY the VIII.**
OF
ENGLAND, FRANCE, & IRELAND, King.

To which is adjoyn'd his Epistle to the **POPE;**
Mr. JOHN CLARK's ORATION;
And the POPE's Answer thereunto.

A S A L S O,
The POPE's BULL, by which His *Holiness*
was pleas'd to bestow upon *K. Henry. VIII.* (for
Composing this **BOOK,**) That most Illustrious, Splended,
and most *Christian-like* Title of **Defender of the Faith.**

Faithfully Translated into *English* by *T. W. Gent.*

Published by Authority.

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Old-Spring-Garden near *Charing-Cross.* Anno Domini **M DC LXXXVII.**

CANCELLED



The Oration of Mr. John Clark,
Orator for HENRY VIII.
Most Potent KING of England
and France, Defender of the
Faith. Exhibiting this Royal
Book in the Consistory to Pope
LEO X.

Most Holy Father,

WHat great Troubles have been stir'd
up by the Pernicious Opinions of
Martin Luther; which of late years
first sprung up out of the lurking holes of the Hus-
sitian Herefie, in the School of Wittenberg in
Germany; From thence spreading themselves over
most parts of the Christian World: How many
unthinking Souls they have deceiv'd, and how
many Admirers and Adherents they have met with;
because these are all things very well known; and
because in this place a Medium is more requisite,
than prolixity, I care not for relating. Truly,
though many of Luther's Works are most Impiously
by his Libels spread abroad in the World: Yet none
of them seem more Execrable, more Venomous, and

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more Pernicious to Mankind, than That, Entituled, The Babylonian Captivity of the Church; In Refuting which, many Grave and Learned men have Diligently Labour'd.

My most Serene and Invincible Prince Henry VIII. King of England and France, and most Affectionate Son of Your Holiness, and of the Sacred Roman Church, has Writ a Book against this Work of Luther's, which He has Dedicated to Your Holiness; and has commanded Me to Offer, and Deliver the same, which I here present. But before you receive it, most Holy Father, may it please you, that I speak somewhat of the Devotion and Veneration of my King towards Your Holiness, and this most Holy See; as also, of the other Reasons which mov'd Him to publish this Work. Nor is it amiss to take notice in this place of this Horrid and Furious Monster; as also of his Stings and Poisons, whereby he intends to Infect the whole World. And to delineate him before Your Holiness in his own proper Colours; that the more formidable the Enemy is, and the greater the Danger appears, the more Glorious may the Triumph shew when That is overcome, and This remov'd. But O immortal God! What bitter Language? What so hot and inflam'd force of speaking can be invented, sufficient to declare the Crimes of that most filthy Villain, who has undertaken to cut in pieces the
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seamless Coat of Christ, and to disturb the quiet state of the Church of God? When like an excellent esteemer of Things, he attributes to Your Holiness no more Power in the Church of God, than to any of the least Priests amongst the People; but like a third Cato, fallen from Heaven, most unreasonably condemns the Behaviour of all the Ministers in the Church. Calls Rome a Sinner, Wretched, an Adulteress; And lastly, Babylon it self. He accuses Your Holiness of Heresie: And makes himself (thrice Apostate) as often as there is question in the Explication of the Christian Faith; equal in Authority to St. Peter Prince of the Apostles. And that he may the better demonstrate himself as great an Enemy to Religion, as to Manners, his most Impure Hands have Burnt the Decrees and most Holy Statutes of the Fathers, in which were contain'd the True Discipline of a Good Life. And as one most Audacious, leaving nothing un-attempted: He at last publishes this Book of the Babylonian Captivity. In which, Good God! What, and how prodigious Poison, what deadly Bain, how much consuming and mortal Venom this Poisonous Serpent has spew'd out, Not only against the wicked Manners of our Age, which in some manner might have been born with. Nor only against Your Holiness, but also against your Office; against Ecclesiastical Hierarchy, against

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against this See, and against that Rock Establish'd by God himself ; Finally, against the whole Body of the Church of God. Here, the Bond of Chastity is broken, Holy Fasts, Religious Vows, Rites, Ceremonies, Worship of God , Solemnity at Mass, &c. are abolish'd, and exterminated, by the strangest Perfidiousness that ever was heard of. This Man Institutes Sacraments after his own fancy, reducing them to Three, to Two, to One ; and that One he handles so pittifully , that he seems to be about the reducing of It at last to nothing at all. O height of Impiety ! O most abominable and most execrable Villainy of Man ! What intolerable Blasphemies, from an heap of Calumnies and Lies, without any Law, Method, or Order, does he utter against God, and his Servants, in this Book ? Socrates, a man judg'd by Apollo's Oracle, to be the Wisest of Men, was by the Athenians Poison'd for Disputing against the commonly receiv'd Opinion they had of God , and against that Religion which was at that time taught to be the best on Earth. Could this Destroyer of Christian Religion expect any better from true Christians for his extream Wickedness against God ? But indeed he did not look for it ; who, when dreading Punishment (which he well deserv'd) fled, with a Mischief, into his perpetual lurking Holes in Bohemia, the Mother and Nurse of his Heresies. If he had remain'd

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main'd, and had not by your Holiness been prohibited the free dispersing abroad of his Errours: What Danger, what devouring Conflagration had this Plague brought to all Christendom; let the Hussitarian Heresie evince. Which though contented at first with small beginnings, yet through the neglect of Superiours, increas'd to such a height, that at last it turn'd, not only Cities, and People, but also that most Populous Kingdom of Bohemia from the Christian Faith, reducing it to that Misery under which it now Languishes. What can we think would be the end of this raging Mischief, which is carried on with such violence and unbridled fury, in his Præludiums, as he calls them; as if some Erynnis were sent from Hell in a trice to confound all before it, and so rapidly transported, as if it would seem to leave nothing whereon to Exercise future fury? Which tracing the steps of the Hussices, has added so much Poison to them, that now the Enemy appears more formidable; by how much more He equalizes all Arch-hereticks in his Doctrine, and surpasses them in his malicious and wicked Intentions: Indeed the danger is also so much the greater, as 'tis easier to add worse Proceedings to bad Beginnings, than to begin ill; and to increase Inventions, than to Invent. But your Holiness most Blessed Father, has circumspectly taken care of your Flock: And meeting the Smoak ready to break
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break into open Conflagration and Flame, omitted nothing that might avail to the preventing so great Evils ; or at first to the Reconciliation of their Author ; afterwards to his Punishment and Extermination. The great indignity of this matter, as also your Holinesses, and the King my Master's Letters mov'd the Emperour to send this man Swell'd with Contumelies, into Exile. Learned men on all sides, have in their Works oppos'd themselves, as so many Bucklers for the Christian Faith, against the Darts of this Pernicious Villain.

Let others speak of other Nations, certainly my Britainy (call'd England by our Modern Cosmographers). Cited in the furtherstmost end of the World, and separated from the Continent by the Ocean : As it has never been behind in the Worship of God, and True Christian Faith, and due Obedience to the Roman Church ; either to Spain, France, Germany or Italy ; Nay, to Rome it self ; So likewise, there is no Nation which more Impugns this Monster, and the Heresies broach'd by him, and which more Condemns, and Detests them. In which sort of most excellent Praise, I can prefer none to him whom I have now Recorded, King Henry, your Holinesses most devoted Son : Who as soon as he understood, that the Dignity of that Government, Illustrated by your Integrity and Virtue, and enlarged by your great Actions : Was,

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together with the Universal Church so bitterly Inveigh'd against by this Son of Perdition ; Not only undertook this Pious Work himself , whereby he has Learnedly Confuted the Errours of this Impious Man. But likewise the most Learned Clergy of this Realm, has to the utmost of their Powers endeavour'd with all Diligence to remove from the Hearts of the People all Doubts, Fears and Scruples, that might in any wise happen to Possess, or Trouble the Minds of the weaker sort ; so that amongst us, the Church of God is in great Tranquility, no Differences, no Disputes, no Ambiguous Words, Murmurs, or Complaints are heard amongst the People : All Troubles of Mind, all Renovations in the World, all vain Horrour of Antichrists Reign is now vanish'd

But now, least my Discourse may seem too Prolix, or tedious to the diligent Attention Your Holiness is pleas'd to give, I shall presently come to a Conclusion.

Only first be pleas'd, that I declare the Reason that mov'd my most Serene King to undertake this Work. For I believe it will cause Admiration in several, that a Prince so much busied with the Cares of his own Kingdom, both at Home and Abroad, and whose Affairs affords him so little respite, should undertake such things, as according to the common saying, might require to imploy

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wholly all the Thoughts of a Man, and indeed of such a One, as is no Novice neither : But rather for his whole Time Experienc'd in the Studies of Learning : Yet notwithstanding all this, He that considers his great Actions done for the Faith of Christ and his accusom'd Reverence towards this Holy See, will not think it so strange that He, who with his Forces and Reveng'd Sword, has formerly defended the Church of Rome when in greatest dangers and Calamities of Wars, should now for the Glory of God, and Tranquility of the Roman Church, by his Ingenuity and Pen, put a stop to Heresies, which so endanger the Catholick Faith,

If no sincere Christian could suffer so great Evils to creep into the Church, without opposing all his Forces and Studies against them; what ought not a Prince to do, and such a Prince, as by Divine Providence, is Advanc'd to that Honour and Dignity, as it were for that very Cause that he might Protect the Catholick Faith, and maintain the Christian Religion Inviolable from all Pestilential Endeavours.

Shall we admire, that Piety should extort from him (being both a Christian and a Prince,) what is but the Duty of every Christian? These, most Holy Father are the chief Reasons of his entring upon this Work, his accusom'd Veneration to Your Holiness,
Chri.

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Christian Piety in the Cause of God, and a Royal Grief and Indignation of seeing Religion trodden under-foot. I confess the desire of Glory might have been able to have induc'd him to these things ; That as He who under the Charge of the best Tutors, and a Father none of the most Indulgent, having pass'd his younger days in good Learning, and afterwards so well Read in Holy Scriptures, that confiding in his own Abilities , He often, not without great Glory , (Disputed with the most Learned in Britain,) might now also for Glories-sake Fight in the Field of Learning against Martin Luther ; a Man indeed not Illiterate.

Nor do I see in what else he could with more Glory and Applause have Employ'd this Treasure of Knowledge, a Talent doubtless given Him by God himself for this very end. But yet the Pious Prince Himself does Modestly acknowledge in his Preface, how little he Attributes to the Force of his own Wit, which is so much esteem'd by others ; For excusing his Insufficiency in Learning in that Preface, he Arrogates no more to himself, than to Confess that this Task might have been much better perform'd by many others , and that He himself, (much unfit , Confiding only in the Assistance of the Divine Goodness) had through the Instigation of Piety and Grief of seeing Religion so much Abus'd, to attempt to discover by Rea-

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son the Lutheran Heresies. Not that He thought it Honourable to contend with Luther, who is so much Despis'd, Hiss'd at, and cry'd down over the whole World; but that, amongst other things, he might testify to the World what his Opinion was of this Prodigious Monster, and his Followers. Thinking himself concern'd to publish that in Writing, not so much, least scruples of Conscience should follow his Silence, as by his Example to induce others to the like Undertakings, who had receiv'd a Richer Gift of Science from the giver of Light. I confess what the Godly Prince has writ against the Errours of Luther, might compel Luther himself (if he had the least spark of Christian Piety in him) to recant his Heresies and re-call again the straying and almost forlorn Flock, not only from Errours, but from Hell it self, where it miserably runs head-long. But what can be done where Pharaoh's Heart is harden'd? Where the Wound stinks with Putrifaction? Where wickedness, Lying too it self, is become miserable? Being unwilling to hear That it should understand, or to understand that it should do well. The Change of his mind, and altering his Councils to better, must be a great Miracle of Almighty God, for what Learn'd men have writ against him as yet, does but only irritate him to grow every day worse and worse. Truly my most Serene King is so far from expecting any

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good from this Idol and vain Phantom, that he rather thinks this raging and mad Dog is not to be dealt with by Words, there being no hopes of his Conversion, but rather that he is not otherwise to be dealt with, than with drawn Swords, Cannons, and other Habliments of War, such as he would use against the Turks themselves if time permitted.

That being constrain'd by due Punishment, he might be reduc'd, if not to Amendment, at least to Fear. And because, most Holy Father, He could not Revenge with the Sword, Gods Cause and Yours: He takes other Arms, and enters the Field of Learning: Not, in this kind of Combate, like another Hercules, to Fight against this Hydra: But because this Vipers Madneſs rages no where more to the Dishonour of God, than in his Book of the Babilonian Captivity: Nor seems he any where else, by his Deceitful Arguments, more to endanger weaker Judgements. Having therefore begun to Batter down this Work, He Assaults it with the Force, and Engines of his Arguments, therein performing the Office of a Pious Magnanimous Generall, whose Duty in Military Discipline, is to supply his Soldiers with most Auxiliaries, where the Enemy presses on with greatest Force. Which Work of his, though it had the Approbation of the most Learned of His Kingdom. Yet he resolv'd

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not to Publish, till Your Holiness, (from whom we ought to receive the Sense of the Gospel by your quick and most sublime Judgement) deem it worthy to pass through the hands of Men. May therefore your Holiness take in good part, and Graciously accept this little Book, Sent, and Dedicated to your Examination: In which the Pious, and your most Devoted Prince, has with all his Power endeavour'd to procure in some manner, that weaker understandings should not be drawn out of the way by the most wicked Works of this perverse Man: And hopes so to have acquitted himself, as at least he may appear have demonstrated his Veneration towards Christian Religion, and towards Your Holiness. Dixi.

THE

Holy BISHOP

Answered almost in these Words.

WE Receive this *Book* with great Joy: Truly it is such, as nothing could have been sent more acceptable to Us, and our Venerable Brethren. But indeed we know not whether more to *Praise*, or to *Admire*, that most *Potent*, *Prudent*, and *Truly* most *Christian King*: Who, with His Sword has totally subdu'd the Enemies of *Christ's Church*, that (like the *Hydra*, often cut off, and forthwith growing up again;) has so often endeavour'd to tear in pieces the *Seamless Coat of Christ*: And at length, the Enemies being vanquish'd, has settled in *Peace* the *Church of God*, and this *Holy See*. And now, having the Knowledge, Will, and Ability of *Composing This Book* against this *Terrible Monster*, has render'd Himself no less Admirable to the whole World, by the Eloquence of his *Stile*, than by his great *Wisdom*. We render Immortal Thanks to our *Creator*, who has rais'd up such a Prince to *Defend His Church*, and this *Holy See*. Most humbly beseeching

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The Holy Bishop's Answer.

seeing him Bountifully to bestow on this *Great Prince*, a most Happy Life, and all other Good Things that He can wish for; and after this Life, to Crown him in his Cœlestial Kingdom, with a Crown of *Eternal Glory*. We, to our Power, by Gods Assistance, shall not be wanting in the Performance of any thing that may tend to the Honour and Dignity of His Majesty, and to His, and His Kingdoms Glory.

LEO

LEO Bishop,

*And Servant of the Servants of God:
To our most Dear Son in Christ
Henry, the Illustrious KING of
England and Defender of the
Faith, sends Greeting, and gives
his Benediction.*

BY the good Pleasure and Will of Almighty God, presiding in the Government of the *Universal Church*; though unworthy so great Charge. We daily imploy all Our Thoughts, both at home and abroad, for the continual Propagation of the *Holy Catholick Faith*, without which none can be Saved. And that the Methods which are taken for repressing of such as labour to overthrow the *Church*, or pervert, and stain Her by wicked Glosses, and malicious Lies; may be carried on with continual Profit, as are Order'd by the sound Doctrine of the Faithful, and especially

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of such as shine in Regal Dignity: We imploy with all our Power our Endeavours, and the Parts of our Ministry. And as other *Roman Bishops* our Predecessors, have been accustomed to bestow some particular Favours upon *Catholick Princes*, (as the Exigencies of Affairs and Times requir'd) especially on those who in Tempestuous times, and whilst the rapid Perfidiousness of *Schismatics* and *Hereticks* rag'd, Not only persever'd constantly in the true *Faith*, and unspotted Devotion of the Holy *Roman Catholick Church*; but also as the Legitimate Sons and Stoutest Champions of the same, have oppos'd themselves both Spiritually and Temporally against the mad Fury of *Schismatics* and *Hereticks*.

So also, We, For your Majesties most Excellent Works, and worthy Actions done for Us, and this Holy See, in which by Divine Permission we Preside: Do desire to confer upon your Majesty, with Honour and Immortal Praises, *That*, which may enable and engage you Carefully to drive away from our Lords Flock the *Wolves*; and cut off with the Material Sword, the rotten Members that Insect the Mystical Body of Jesus Christ, and confirm the Hearts of the almost discomfited Faithful in the Solidity of *Faith*. Truly when our Be-
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The Pope's BULL.

loved Son *John Clark*, your Majesties *Orator*, did lately, in our Consistory, in Presence of our Venerable Brethren, *Cardinals* of the *Sacred Roman Church*, and divers other Holy Prelates; present unto Us, a Book, which your Majesty, mov'd by your Charity, (which effects every thing readily and well,) and enflam'd with Zeal to the Holy *Catholick Faith*, and Fervour of Devotion towards Us, and this Holy See; Did Compose, as a most Noble and Wholesome Antidote against the Errours of divers *Hereticks*, often Condemn'd by this Holy See, and now again reviv'd by *Martin Luther*. When I say, he offer'd this Book to Us to be Examin'd, and Approv'd by Our Authority; And also declar'd in a very Eloquent Discourse; *That as Your Majesty, had by True Reasons, and the undeniable Authority of Scripture, and Holy Fathers, confuted the Notorious Errours of Luther; so you are likewise ready, and resolv'd to Prosecute with all the Forces of your Kingdom, those who shall presume to Follow, or Defend them.* Having found in this Book most admirable Doctrine, sprinkled with the Dew of Divine Grace; We render'd Infinite Thanks to Almighty God, from whom every good Thing, and every perfect Gift proceeds, for being pleas'd to fill with his Grace, and to inspire your most Excellent Mind,

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Mind, inclin'd to all good) to defend by your Writings, his *Holy Faith*, against the new Broacher of these Condemned Errours; and to Invite all other *Christians* by your Example to to Assist and Favour with all their Power, the *Orthodox Faith*, and *Evangelical Truth*, now under so great Peril and Danger.

Considering that it is but *Just*, that those who undertake Pious Labours in Defence of the Faith of Christ, should be extoll'd with all Praise and Honour: And being willing, not only to magnifie with condign Praise, and approve with Our Authority, what your Majesty has with great Learning and Eloquence writ against *Luther*: But also to Honour your Majesty with such a *Title*, as shall give all *Christians* to Understand, as well in our Times, as in succeeding Ages, how Acceptable and Welcome Your *Guift* was to *Us*, especially in this juncture of Time. *We*, The true Succëssor of *St. Peter*, whom *Christ* before his Ascension left as his Vicar upon Earth, and to whom he committed the Care of his Flock: Presiding in this *Holy See*, from whence all *Dignity* and *Titles* have their Source: Having with our Brethren maturely deliberated on these Things: And with one Consent unanimously Decreed to bestow on your Majesty this Title, *viz.* Defender

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fender of the Faith. And as we have by this *Title* Honour'd you ; We likewise Command all *Christians*, that they *Name* your *Majesty* by this *Title* ; and in their Writings to your *Majesty*, that immediately after the Word *KING*, they add, *DEFENDER OF THE FAITH*. Having thus weigh'd, and diligently considered your singular Merits, we could not have invented a more Congruous *Name*, nor more worthy Your *Majesty*, then this Worthy and most Excellent *Title*: Which as often as you Hear, or Read, you shall remember your own Merits and Virtues: Nor will you by this *Title* exalt your self, or become Proud, but according to your accustomed Prudence, rather more Humble in the Faith of Christ ; and more strong and constant in your Devotion to this *Holy See*, by which you were Exalted. And you shall rejoyce in our Lord, who is the giver of all good things, for leaving such a perpetual and everlasting Monument of your Glory to Posterity, and shewing the way to others, that if they also covet to be Invested with such a *Title*, they may study to do such Actions, and to follow the steps of your most Excellent Majesty: Whom, with your Wife, Children, and all who shall spring from you, We Bless with a Bountiful and Liberal Hand ; in the Name of him

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him from whom the Power of Benediction is given to Us. *And by whom Kings Reign, and Princes Govern, and in whose Hands are the Hearts of Kings.*

Praying, and Beseeching the most High, to confirm your Majesty in your Holy purposes, and to Augment your Devotion : And for your most excellent Deeds done in Defence of his *Holy Faith*, to render your Majesty so Illustrions and Famous to the whole World, as that our Judgement in adorning you with so remarkable a *Title*, may not be thought vain, or light, by any person whatsoever. And finally, after you have finish'd your course in this Life, that he may make you partaker of his Eternal Glory.

It shall not be Lawful for any Person whatsoever, to infringe, or by any rash Presumption to Act contrary to *This Letter* of our Subscribing, and Command. But if any one shall presume to make such attempt ; let him know, that he shall therefore Incurr the Indignation of Almighty God, and of the Holy Apostles *Peter* and *Paul*.

Given at St. Peter's in Rome, the fifth of the Ides of October ; In the year of our Lords Incarnation 1501. And in the ninth year of our Papacy.

To Our most HOLY LORD

LEO X.

Chief BISHOP.

HENRY

By the Grace of God,

KING

Of *England* and *France*, and Lord of *Ireland* :
Wisheth Perpetual Happiness.

Most Holy Father,

P Erhaps it may appear strange to your Holiness, that part of Our Youth being spent in Martial Affairs, and part in the Studies of Things belonging to the Commonwealth, we should now undertake the Task of a Man that ought to have imploy'd all his Time in the Studies of Learning; in opposing our self a
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Epistle Dedicatory.

gainst this growing *Herese*. But your Holiness (I suppose) will the less admire, when you consider the Reasons that oblig'd Us to take upon Us this Charge of Writing. We have seen Tares cast into Our Lord's Harvest; *Seeds* do spring up, and *Heresies* increase, almost to overthrow the Faith of Christ: And such Seeds of Discord are sown abroad in the World, that no sincere Christian, can suffer, or endure any longer their spreading Mischiefs, without an Obligation of imploying all his Studies and Forces to oppose them. Your Holiness ought not therefore to wonder, if We (not the greatest in Ability, yet in Faith and Good-will inferior to none,) have propos'd to our Self, to imploy our Force and Power in a work so Necessary, and so Profitable, that it cannot lightly be omitted by any, without Offence: Also to declare Our great respect towards your Holiness, Our endeavours for the Propagation of the Faith of Christ, and Our Obedience to the Service of Almighty God: Greatly confiding, that though our Learning is not much, nay in comparison, even nothing; yet his Grace will so Co-operate with Us, that what We are not able thereby to effect, He by his Benignity and Power may more fully perform, and by his strength supply Our weakness therein: Though

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we know very well, that there are every where several more expert, especially in Holy VVrit, who could have more Commodiously Officiated this Great VVork, and perform'd it much better than VVe: Yet are we not altogether so rude, as not to esteem it Our Duty, to imploy with all Our Might, Our VVit, and Pen in the *Common Cause*. For having by long experience, found, that Religion bears the greatest sway in Administration of Publick Affairs, and is likewise of no small Importance in the *Commonwealth*: VVe having imploy'd no little time, especially since we came to years of Discretion, in the Contemplation thereof; wherein we have always taken great delight: And though not Ignorant of our small Progress therein made: Yet at least it is so much, as (we hope) especially with the help, or rather instigation of such things as can instruct the most Ignorant, viz. *Piety, and the Grief of seeing Religion Abus'd*, will suffice for Reasons to discover the Subtilties of *Luther's Heresie*. We have therefore, (confiding in those Things,) enter'd upon this Work; Dedicating to your Holiness what we have Meditated therein; that under your Protection, who are Christ's *Vicar* upon Earth, it may pass the publick Censure. For we are perswaded that this *Heresie*, having

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for some time exercis'd its Rage amongst *Christians* ; and being by your most weighty and wholesom *Sentence* Condemn'd, and as it were by force pluck'd out of Mens Hands, if any thing remains hidden in the Bowels of it, fed by Flattery, and Fair Promises ; 'tis to be rooted out by just Reasons, and Arguments , that as mens Wits suffer themselves more willingly to be led than drawn, so Reason also may supply these with the mildest Remedies.

VVhether or no any thing is effectually done in this, shall rest to your Holiness's Judgement: If we have err'd in any thing, We offer it to be Corrected as may please your Holiness.

T O T H E
R E A D E R.

Although I do not rank my self amongst the most Learned and Eloquent ; yet (shunning the stain of Ingratitude, and mov'd by Fidelity and Piety ;) I cannot but think my self oblig'd, (would to God my Ability to do it, were equal to my good Will,) to defend my Mother the Spouse of Christ : Which, though it be more copiously handled by others ; Nevertheless I account it as much my own Duty, as his who is the most Learned, by my utmost endeavours to Defend the Church, and to oppose my self to the Poisonous shafts of the Enemy that fights against her : Which this juncture of time, and the present state of things, requires at my Hand. For, before, when none did assault, 'twas not necessary to resist ; But now that the Enemy, (and the most wicked Enemy imaginable,) is risen up, who by the Instigation of the Devil, under pretext of Charity, stimulated by Anger and Hatred, spews out the Poison of Vipers against the Church, and Catholick Faith ; 'tis necessary that every Servant of Christ, of what Age, Sex, or Order soever, should rise against

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gainst this common Enemy of the Christian Faith, that those whose Power avails not, yet may testify their good Will by their cheerful Endeavours.

'Tis now therefore convenient, that we Arm our selves with a two-fold Armour : the one Cælestial, and the other Terrestrial.

*With a Cælestial Armour ; That he who by a feign'd and dissembled Charity, destroys others, and perishes himself, being gain'd by true Charity, may also gain others ; and he that Fights by a False Doctrine, may be Conquer'd by True Doctrine. With a Terrestrial, that if he be so obstinately malicious, as to neglect Holy Councils, and despise Gods Reproofs, he may be constrain'd by due Punishments ; that he who will not do good, may leave off doing mischief ; and he that did harm by the word of Malice, may do good by the Example of his Punishments. What Plague so Pernicious did ever invade the Flock of Christ ? What Serpent so Venomous has crept in, as he who writ of the Babylonian Captivity of the Church ? Who wrests Holy Scripture by his own Sense against the Sacraments of Christ, and abolishes the Ecclesiastical Rites and Ceremonies left by the Fathers, undervalues the most Holy and Antient Interpreters of Scripture, unless they concur with his Sentiments ; calls the most Holy See of Rome, Babilon , and the Pope's Authority, Tyranny : and Esteems
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TO the READER.

the most wholesom Decrees of the Universal Church to be Captivity ; and turns the Name of the most Holy Bishop of Rome, to that of Antichrist. O that detestable Trumpeter of Pride, Calumnies and Schisms ! What an Infernal VVolf is he who seeks to disperse the Flock of Christ ? What a great Member of the Devil is he, who endeavours to tear the Christian Members of Christ from their Head ?

How Infectious is his Soul who revives these detestable Opinions and buried Schisms ; adds new ones to the old, and bringing to light (Cerberus-like, from Hell) the Heresies which ought to lie in Eternal Darkness ; and esteems himself worthy to govern all things by his own Word, oppos'd against the Judgement of all the Antients : Nay also to ruine the Church of God ? Of whose Malice I know not what to say ; For I think neither Pen nor Tongue can express the greatness of it. Wherefore before I Exhort, Pray, and Beseech, through the Name of Christ (which we will profess) all Christians who are willing to look upon, and Read Luther's Works, especially the Babylonian Captivity, (if he be Author of it) to do it VVarily, and very Judiciously : That as Virgil said, He gather'd Gold out of the Dross of Ennius ; so they may also gather good things out of evil : And if any thing please them, let them not be so taken with it,

Epistle Dedicatory.

as to suck the Poison with the Honey, for 'tis better to want both, than to swallow both: To hinder which, I wish the Author may Repent, be Converted, and Live; and in imitation of St. Augustine, (whose Rule he profess'd) Correct his Books fill'd with Malice, and revoke his Errours. If Luther refuses this, 'twill shortly come to pass, if Christian Princes do their Duty, tha this Errours, and himself, if he perseveres therein, may be burn'd in the Fire. In the mean while, we thought it fit to discover, to the Readers some chief Heads or Chapters in the Babylonian Captivity, which have the most Venom in them, by which 'twill appear very clearly with what exulcerated mind he began this work, pretending the publick good, and writing nothing but malicious Inventions.

We need not seek any Foreign Testimonies for proving what we have said, for Luther (fearing that any one should go up and down in search of such,) discovers himself, and his Mind of his own accord, in his very beginning. For who should doubt of what he aim'd at, when he reads this one Sentence of his.

OF INDULGENCES, AND THE Popes Authority.

Indulgentia sunt adulatorum Romanorum nequitia.



Every living Creature is known chiefly by its face, so by this first Proposition it evidently appears, how corrupt and rotten his Heart was, whose Mouth being fill'd with Bitterness, broke out into such a Corruption; For what he said of Indulgences in times past, seem'd to many, not only to detract much of the *Roman Bishops Power*, but also to lessen the good Hope and Holy Consolation of the Faithful: And mightily to excite men to confide in the Riches of their own Penitence, and despise the Treasures of the *Holy Church*, and the Bounty of God: And yet what he then writ, was favourably Interpreted, because he only disputed many of them, but did not affirm them: Afterwards desiring to be Taught, and Promising to obey him that would instruct him better. But what this new Saint, (who refers all things to the Holy Spirit, which cannot brook any thing of Falsehood,) did then write with a simple Intention, is easily discover'd; For as soon as he had any

Luther's
Fi lion.

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Sapient. 1.*

thing of wholesom Advice given him, he immediately vomited his Malediction against those who endeavour'd his good, reviling them with Reproaches and Quarrels; for which it is worth our while to see what height of folly he is come to at last. He confess'd before, that **Indulgences** were good, at least to Absolve us, besides the *Crime*, from the Punishments also which should be enjoyn'd us by the Order of the *Church*, or by our particular *Priest*: But now it was not by Learning, (as he says himself,) but by meer Malice that he wrought; and contradicting himself, he condemns **Indulgences**; and says, *That they are nothing but meer Impostures, fit only to destroy Peoples Money, and Gods Faith.* Every man may see how wickedly and furiously he rails in this matter: For if **Indulgences**, as he says, are but meer *Impostors*, and good for nothing, then it follows, that not only our *Chief Bishop* LEO X. (whose Innocent, unspotted Life, and most Holy Conversation are well known through the World, as **Luther** himself Confesses in a Letter of his to the Pope) is an *Impostor*; but also all *Roman Bishops* in so many past Ages, which as **Luther** himself says, did use to give **Indulgences**: *Some a years Remission, some three years, some to forgive a Lents Penance, some a certain part of the whole Penance, as the third, or one half; at least something, as to Plenary, or full Remission of the sin, and punishment.*

Then were they all *Impostors*, if **Luther** be true: But how much more reason is there to believe, that this little Brother is a Scabb'd Sheep, than that so many *Pastors* were Treacherous, and Unfaithful? For **Luther**, as is said above, shews what kind of man he is, and how Uncharitable, when he Blushes, not not to lay such a *Crime* against so Great, and so *Holy Bishops*.

Levit. 19. If God (in the *Leviticus*) says to all, *Thou shalt not be*

an

Luther
Contra-
dicting
himself.

Leo X.

an Accuser, or Back-biter amongst the People; What may we think of Luther, who casts such a foul Scandal, not only on one man, but on so many, and so Venerable Prelates? And this he Whispers, not only in one City, but publishes to the whole World. If he be accursed (in Deuteronomy) Who shall privately smite his Neighbour; With how great a Curse shall he be stricken, who Insults over his Governours with such Reproaches? Finally, If, (as the Gospel says) He be a Murtherer, and has not Life everlasting, who hates his Brother: Does not this Patricide deserve everlasting Death, who with Hatred pursues his Father? Seeing he's come to that pass, as to deny Indulgences to be Profitable in this Life; It would be in vain for me to dispute what great Benefits the Souls in Purgatory receive by them: Moreover, what would it avail us to Discourse with him of the great helps whereby we are reliev'd from Purgatory it self? And being not able to endure to hear of the Popes delivering any person out of it, he presumes to leave none there himself.

Deutron. 27.

1 Jo. 3.

Luther denies Purgatory.

What profit is there to Dispute, or Fight against Him, who Fights against himself? What should my Arguments avail me, though I force him to confess what he before deny'd, seeing he now denies what before he Confess'd? But admit the Popes Indulgences were disputable, yet 'tis necessary that the Words of Christ remain firm, by which he gave the Keys of the Church to St. Peter, when he said, *Whatsoever thou shalt bind on Earth, shall be bound in Heaven; and whatsoever thou shalt loose on Earth, shall be loosed in Heaven: Likewise, Whose Sins ye forgive, shall be forgiven unto them, and whosoever Sins ye retain, they are retain'd.* By which words, if 'tis manifest that any Priest has Power to Absolve men from sins, and take away Eternal Punishment due thereunto; who will not judge it ridiculous,

Matth. 16.

culous, that the Prince of all *Priests* should be deny'd the taking away of Temporal Punishment?

But perhaps some may say, that *Luther* will not admit any *Priest* has Power of binding, or loosing any thing; or that the *Chief Bishop* has any greater Power, than other *Bishops* or *Priests*: But what concerns it me, what that man admits, or denies, who granted many things a while ago, which now he denies, and who alone rejects all things which the *Holy Church* has held during so many Ages? For (to omit other things which this new *Momus* or feign'd *Deity* Censures) certainly if the *Popes* have Err'd, who have granted *Indulgences*; the whole *Congregation of the Faithful* were not free from sin, which receiv'd them for so long a time, and with so great consent: In whose *Judgement*, and in the custom observ'd by the *Saints*, I doubt not but we may rather acquiesce, than in *Luther* alone, who furiously condemns the *Whole Church*, whose *Chief Bishops*, he not only loads with mad Reproaches, but also fears not to publish, that this *Supremacy of the Pope* is but a vain Name, and is effectually nothing but the Kingdom of *Babylon*, and the Power of *Nimrod* that strong Hunter; and desires his *Readers*, and the *Book-binders*, that (Burning whatsoever he first writ of *Papacy*,) they may reserve this one Proposition, &c.

Luther orders his Books to be Burnt.

Of the Pope's Authority.

Papatus est robusta Venatio Romani Pontificis.

INdeed 'tis no ridiculous desire in him, to wish the things he writ before, should be burn'd, because many of them deserv'd it; yet much more this Proposition, which he desires may be preserv'd after the rest are

are Burn'd, as if worthy of Eternity. What man, if he had not known his Malice, but would have admir'd his Inconstancy in this place? For first, he deny'd the *Popes Supremacy* to be of *Divine Right*, or *Law*, but allow'd it to be of *Humane Right*: But now, (contrary to himself) he affirms it to be of neither of them; but that the *Papacy* by meer force has assum'd and Usurp'd *Tyranny*. Formerly he was of Opinion, That Power was given to the *Roman Bishops* over the *Universal Church* by Humane consent, and for the publick good: And so much was he of that Opinion, that he detested the *Schism* of the *Bohemians*, who deny'd any Obedience to the See of *Rome*; saying, *That they sinned damnably who did not Obey the Pope*: Having written those things so little time before, he now embraces what then he detested. The like stability he has in this: That after he Preach'd in a Sermon to the People, *That Excommunication is a Medicine, and to be suffer'd with Patience and Obedience*; He himself, being (for very good Cause,) a while after *Excommunicated*, was so impatient of that *Sentence*, that (Mad with rage) he breaks forth into insupportable Contumelies, Reproaches and Blasphemies: So that by his Fury, it plainly appears, that those who are driven from the Bosom of their *Holy Mother the Church*, are immediately seiz'd, and possess'd with *Furies*, and tormented by *Devils*. But I ask this, he that saw these things so short a while since, how is it that he becomes of opinion, that then he saw nothing at all? What new Eyes has he got? Is his sight more sharp, after he has joyn'd *Anger* to his wonted *Pride*, and has added *Hatred* to both? Does he see farther with these so excellent Spectacles?

Luther
contradicts
himself.

Luther
detests the
Schism of
the Bohemians.

Luther
do's con-
trary to
what he
Preach'd.

Luther's
Excellent
Spectacles.

I will not wrong the Bishop of *Rome* so much, as troublesomly, or carefully to dispute His Right, as if it

it were a matter doubtful ; 'tis sufficient for my present task, that the Enemy is so much led by fury, that he destroys his own Credit, and makes clearly appear, that by meer Malice he is so blinded, that he neither Sees, nor knows what he says himself. For he cannot deny, but that all the Faithful, Honour and acknowledge the Sacred *Roman* See for their Mother and Supream ; nor does distance of Place or Dangers in the way hinder Access thereunto. For if those who come hither from the *Indies* tell us the Truth, the *Indians* themselves (separated from us by such a vast distance both of Land and Sea,) do submit themselves to the See of *Rome*. If the Bishop of *Rome* has got this large Power, neither by command of God, nor the Will of Man, but by main force ; I would fain know of *Luther*, when the *Pope* rush'd into the Possession of so great Riches ? for so vast a Power, (especially if it began within the memory of Man,) cannot have an obscure Origen : But perhaps he'll say, 'tis above one or two Ages since ; Let him then remember us of it by Histories : Otherwise, if it be so Antient, that the beginning of so great a thing is quite forgot. Let him know, that by all Laws we are forbidden to think otherwise, that That thing had a Lawful beginning, which so far surpasses the memory of Man, that its Origen cannot be known. 'Tis certain, that by the unanimous Consent of all Nations, 'tis forbidden to change, or move the things which have been for a long time immoveable. Truly, if any will not look upon Antient Monuments, or read the Histories of former times, he may easily find, that since the Conversion of the World, all Churches in the Christian World have been Obedient to the See of *Rome*. We find, that though the Empire was translated to the *Grecians*, yet did they still own, and obey the Supremacy of the Church, and See of *Rome*,

The vast extent of the Authority of the Bishop of Rome.

The Antiquity of the Popes Authority.

Greece is Obedient to the Bishop of Rome.

Rome, except when they were in any Turbulent Schism.

St. Hierome excellently demonstrates his good esteem for the Roman See, when he openly declares, (*Though he was no Roman himself,*) that it was sufficient for him that the Pope of Rome did but approve his Faith, whoever else should disapprove it. St. Hieronimus.

When Luther so impudently asserts, (and that against his former Sentence,) *That the Pope has no kind of Right over the Catholick Church; no, not so much as Humane, but has by meer force Tyranically usurp'd it.* I cannot but admire, that he should expect, his Readers should be so easily induc'd to believe his Words; or so blockish, as to think that a Priest, without any Weapon, or Company, to defend him, (as doubtless he was, before enjoyn'd that which Luther says he Usurp'd,) could ever expect or hope, without any Right or Title to obtain so great a Command over so many Bishops his Fellows, in so many different, and divers Nations.

How could he expect, I say, that any body should believe, (as I know not how he could desire they should,) that all Nations, Cities, nay Kingdoms and Provinces, should be so Prodigal of their Rights and Liberties, as to acknowledge the Superiority of a strange Priest to whom they should owe no Subjection? But what signifies it to know the Opinion of Luther in this Case, when (through Anger and Malice,) himself is ignorant of his own Opinion, or what he thinks? But he manifestly discovers the darkness of his understanding and knowledge, and the folly and blindness of his heart; abandon'd to a Reprobate sense, in doing and saying things so inconvenient. How true is that of the Apostle? *Though I have Prophecy, and understand all Mysteries, and all Knowledge; and though*

1 Cor. 13.

- I have all Faith, so as to remove Mountains, and have not Charity, I am nothing.* Of which Charity, Luther not only shews how void he is, by perishing himself through Fury ; but much more by endeavouring to draw all others with him into destruction, whilst he strives to dissuade them from their Obedience to the Chief Bishop, whom in a three fold manner He Himself is bound to obey, viz. As a *Christian*, as a *Priest*, and as a *Religious Brother* : His disobedience deserving also to be punish'd in a treble manner : He remembers not how much Obedience is better than Sacrifice ; nor does he consider how 'tis ordain'd in *Deuteronomy*, That
- Kings. Deut. 17. *the Man that will do presumptuously, and will not hearken unto the Priest, (that stands to Minister there before the Lord thy God,) or unto the Judge, even that Man shall die.* He considers not, I say, what cruel punishment He deserves, that will not obey the Chief Priest and Supreme Judge upon Earth. For this poor Brother being cited to appear before the *Pope*, with offers to pay his Expences, and promise of safe Conduct ; refuses to go without a Guard, troubling the whole Church as much as he could, and exciting the whole Body to Rebel against the Head ; which to do, *Is as the sin of Witchcraft* ; and in whom to acquiesce, *Is as the sin of Idolatry*. Seeing therefore that Luther, (mov'd by hatred,) runs head-long on to destruction, and refuses to submit himself to the Law of God, but desires to establish a Law of his own : *It behoves all Christians to beware, lest (as the Apostle says) through the disobedience of one, many be made sinners* : But on the contrary, by hating and detesting his Wickedness, we may sing with the Prophet, *I hated the Wicked, and loved your Law.*
- The Ministry of the Brother Luther.
- 1 Kings 15.
- Rom. 10.
- Rom. 5.

The Assertion of the Seven SACRAMENTS.

BUt these two Chapters, (of abrogating Indulgences, and taking away all Authority of the Chief bishop,) of which we have already given our Opinion: Tho' they are wicked, yet are they but the flourishings or first essays of Luther, who now begins to murder, and destroy the *Sacraments*, which in his Book he goes about to do: All which whole Book, he confesses still to be but a Flourish to I know not what Work; I suppose 'tis some Work in which he intends to fight more seriously against our whole *Faith*; Yet I much admire he should think to compose any thing whatsoever, more stuf with Venom, than is this whole Preface, or Flourish of his: In which, of Seven *Sacraments*, he leaves us but Three, nor them neither, unless for a time; giving us to understand, that he shall soon also take them from us; for of the Three, he takes away One immediately after, in the same Book; whereby he plainly shews us what he intends to do with the rest.

To which thing it seems he prepares the way, when he says, *That if he would speak according to Scripture, He would leave but One Sacrament, and Three Sacramental Signs.* If any one do but diligently examine how he handles these three *Sacraments*, (which for the present he puts as three *Sacraments*, or under three Signs) he may perceive that he treats of them in such a manner, as that none should doubt, but that when he sees his own time, and at his own pleasure, he intends wholly to deprive us of them all.

Let the *Reader* diligently observe his steps, and look to his own, that he may discover the subtilties

Luther admits but one Sacrament.

Luther is as much to be avoided as a Serpent.

of this Serpent, and let him not with too much security, thrust himself amongst these Thorns, Brambles, and Dens, but warily walk round his Caverns; fearing least he should secretly strike his Mortal Sting into his heel: This hideous Monster being catch'd, will become benum'd, and pine away by his own Venom.

The Sacrament of the ALTAR.

L Et us therefore begin where he began himself, with the Adorable *Sacrament of Christ's Body*. The changing of the Name thereof, calling it, *The Sacrament of Bread*, shews that this Man cannot well endure, that we should be put in mind of *Christ's Body* by the Name of the *Blessed Sacrament*; and that, if under any fair pretext, it were possible for him, he would give it a worse Name. How much differs the judgement of *St. Ambrose* from this Man's, when he says, *Though the form of the Bread and Wine is seen upon the Altar, yet we must believe, that there is nothing else but the Body and Blood of Christ*. By which words it clearly appears, that *St. Ambrose* confesses no other Substance to remain with the *Body and Blood of Christ in the Sacrament*, when he says, *That which is seen under the form of Bread and Wine, is nothing else but the Body and Blood of Christ*. If *St. Ambrose* had only said *Flesh and Blood*, without adding any thing more; Perhaps *Luther* would have said, that *St. Ambrose*, (acknowledging the *Flesh & Blood* to be in the *Sacrament*) did not deny that the *Bread and Wine* was there also; as *Luther* himself says, *That the substance of the Flesh is with the Bread, and the Substance of the Blood along with the Wine*: But seeing *St. Ambrose* says, *That there is nothing else but the Flesh and Blood*. It appears that he

Luther
calls the
Blessed Sa-
crament,
The Sa-
crament
of Bread.

S. Ambrose

he is manifestly contrary to *Luther*, who affirms, *That the Bread is with the Flesh, and the Wine with the Blood.* And though this which *Luther* says, was as true as 'tis false, *viz. That the Bread should remain mingled with the Body of Christ*; yet was it not necessary for him to blot the Name of the *Body of Christ* out of the *Sacrament*, in which he confesses that the *True Body of Christ is*. For if the Substance of *Bread* should be with the *Body of Christ*, (as he contends,) yet there's no reason that the Inferior Substance should take away the Name from the more worthy. For tho' the Apostle, (conforming himself to the understanding of the Auditors, then Ignorant people,) call'd it *Bread*; yet now, after the Faith has been so long establish'd, it was not fit or convenient to change this so Adorable a Name, (which represents to the Hearers, the thing in the *Sacrament*,) into such a Name as would have turn'd their minds from the *Body* to the *Bread*. Neither would *Luther*, without doubt, have changed it, if he had not determin'd with himself to draw the People to Worship the *Bread*, and leave off *Christ's Body*; from which he himself is divided; concerning which, I shall presently speak more fully.

In the mean while, let us truly examine how subtilly, under pretence of favouring the *Laity*, he endeavours to stir them up to an hatred against the *Clergy*: For when he resolv'd to render the Churches Faith Suspicious, that its Authority should be of no consequence against Him; and so by opening that gap, he might destroy the chiefest Mysteries of Christianity: He began with that thing, which he foresaw would be Prais'd and Applauded by the People: For he touch'd the old Sore by which *Bohemia* had been formerly Blister'd, *viz. That the Laity ought to receive the Eucharist under both kinds.* When first he began

King Henry VIII's Assertion

to handle this point, He only said, *That the Pope would do well, to have it ordain'd by a General Council, that the Laity should receive the Sacrament under both kinds*: But that being by some Disputed with him, and deny'd; he contented not himself to stop there, but grew to such a perverse height, that he condemn'd the whole *Clergy* of Wickedness, *For not doing it without staying for any Council*. For my part, I do not dispute the first: And though to me, no Reasons appear why the Church should not Ordain, that the *Sacrament* should be Administer'd to the *Laity* under both kinds: Yet doubt I not, but what was done in times past, in omitting it, and also in hindering it to be so Administer'd now, is very convenient. Nor can I believe the whole *Clergy*, (during so many Ages,) to be so void of Sense, as to incur Eternal Punishment for a thing by which they could reap no Temporal good. It appears in this, not to be a thing of any such danger because God not only bestow'd Heaven upon those men, who did this thing themselves, and writ that it ought to be done; but likewise would have them Honour'd on Earth, by those by whom he is Ador'd himself: Amongst which, (to omit others,) was that most Learned and Holy Man *Thomas Aquinas*, which I the more willingly Name here, because the wickedness of *Luther* cannot endure the Sanctity of this Man, but reviles with his foul Lips, him whom all *Christians* Honour.

There are very many, though not Canoniz'd, who are contrary to *Luther's* Opinion in this; and to whom in Piety and Learning *Luther* is in no ways comparable. Amongst whom is the Master of the *Sentences*, *Nicholas de Lyra*, and many others, to each of which it behoves all Christians to give more Credit, than to *Luther*.

*Luther
contradicts
himself.*

But pray observe how *Luther* Staggers, and contradicts himself; In one place he says, *That Christ in his last Supper, not only said to all the Faithful, as permitting, but as commanding, Drink ye all of this.* Yet afterwards, (fearing to offend the *Laity*, whom he Flatters, to stir up their hatred against the *Priests*,) He adds these words, *Not, that They who use but one kind do sin against Christ, seeing Christ did not command to use any kind, but left it to every mans discretion; saying, As often as ye do this, do it in remembrance of me: But,* says he, *they sin who forbid to give both kinds to such as are willing to receive it: The blame, says he, lyes on the Clergy, and not on the Laity.* You see how clearly he first holds it for a Command, and then says, 'tis no Commandment, but a thing left to every Mans Discretion. What need we contradict him, that so often contradicts himself? And yet before, when he speaks of all in general, he does not defend the *Laity* well, if any body would urge the matter: And he proves no sin to be in the *Priests*, whom most bitterly he accuses. For, he says, *the sin consists in the Priests taking the liberty of one kind from the Laity:* If any body should ask him here, how he knows that Custom to have been practis'd against the Peoples will? I believe he cannot tell it. Why then does he condemn the whole *Clergy* for having taken the *Laities* Right from them by force, seeing he cannot by any Testimony prove that this was forcibly done? How much more reasonable should it be, to say, that the Consent of the People did concur with this Custom for so many Ages, if it could not be justly establish'd but with their pleasure? For my part, when I see what things the *Clergy* cannot obtain from the *Laity*, not so much indeed, as not to Bury their Dead almost under their *Altars*; I cannot easily believe that they should suffer them-

Luther contradicts himself.

Luther's words.

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Children
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munion.

selves to be Injuriouſly, and by Force depriv'd of any ſuch great part of their Rights; but that rather this was Inſtituted for ſome reaſonable Cauſes, and with the Conſent of the *Laity*. What I moſt admire, is, that *Luther* ſhould be ſo Angry and Paſſionate, for having One kind taken away from the *Laity* in the *Communion*, and is nothing at all mov'd that Children ſhould be debarr'd from both; For he cannot deny, but that Children in the Primitive times did receive the *Communion*. Which Cuſtom, if it was juſtly omitted, (though Chriſt ſaid, *Drink ye all of this*,) and that without doubt for very good Reaſons, though no Body can now remember them; Why ſhould we not think, that for good and juſt Reaſons, unknown at this time, the Primitive Cuſtom of the *Laities* receiving the *Sacrament* in both kinds, (which perhaps continu'd not for any conſiderable time,) was taken away? Moreover, if he examines the ſtrict form of the *Evangelical Narration*, and leaves nothing in this matter to the Church: Why does he not command the *Sacrament* to be always receiv'd at Supper-time, or rather after it? Finally, it ſhould be eſteem'd no leſs Inconvenience to do any thing in this *Sacraments* receiving, which ought not to be done. If therefore the Cuſtom of the whole Church does not well, to deny to the *Laity* the *Communion* under the form of *Wine*? By what reaſon durſt *Luther* put *Water* into the *Wine*? For I do not think that he is ſo bold as to Conſecrate without *Water*; yet has he no Example in *Our Lords Supper*, nor any certain one, of the *Apoſtles Tradition* of mingling the *Wine* with *Water*: But he learn'd it only by the Cuſtom of the Church, to which if he thinks himſelf oblig'd to be obedient in this part, why does he ſo arrogantly oppoſe it in the other?

What-ever *Luther* Chatters concerning this matter, for my part I Judge it more safe, to believe that the *Laity* do rightlly *Communicate*, though under one kind; than that the *Clergy* for so many Ages were damn'd, for one thing, (as he disputes;) for he calls them all wicked, *And so wicked, that they all were guilty of the Crime of Evangelical Treason.*

*Luther's
injurious
words a-
gainst the
whole
Clergy.*

If, (says he,) We must Name them that are Hereticks and Schismaticks; 'tis not the Bohemians, or Græcians, for they endeavour to follow the Gospel; But the Romans are the Hereticks and Schismaticks, who by their Fictions presume against the evident Truth of Scripture. If Luther admits nothing else but the evident and plain Text of Scripture, why does he not (as I said) command the Eucharist to be receiv'd at Supper-time? For the Scriptures mention that Christ did so. How much better should Luther believe that this Institution of the Church in giving the Communion to the Laity under one kind, was done by the Authority of God, not by any Humane Invention, as it was by Gods Authority Instituted that it should be receiv'd when the People are Fasting; For as St. Augustin says, It has pleas'd the Holy Ghost, that the Body of our Lord, which by the Apostles was receiv'd after other Meats, should in the Church be received Fasting, before any other Meats. 'Tis very probable, that the Holy Ghost which governs the Church of Christ, as he has chang'd the time of Receiving the Sacrament, from Supper, to the Morning, Fasting, has also chang'd the Laities receiving under both, to their Communicating under one kind: For he that could change the One, why could he not also alter the other? Luther shews plainly in this place, that his intention is by his Words, to Flatter the Bohemians, whose Perfidiousness he before detested: For none of those whom he calls Papists, and Flatterers of the Pope, does

S. August.

does so much Flatter the *Roman* Prelates, as *Luther* Flatters the very scum of the *Bohemian* Commonality : And not without reason indeed ; for he foresees that the *Germans*, (which he formerly deceiv'd under the form of a simple sheep,) would reject him as soon as they should perceive him to be a devouring Wolf. And therefore he insinuates himself into the esteem of the *Bohemians* , and makes himself Friends of the *Mammon* of Iniquity, (as much as he is able,) that when he is banish'd his own Country, he may pass into that of those, into whose Errours he has already enter'd.

And that some remarkable Action may render him more commendable to them when he goes, he endeavours to extinguish all the Force and Authority of *Ecclesiastical Customs*, and so in the Conclusion to ruine all, if his Designs should take, which God forbid. For he aims at greater things than he can expect to accomplish ; and therefore pleads for the *Laitie*, though his Thoughts are quite contrary to what he pretends ; for though he sweetly offers them *Bread* in the one Hand, yet he holds a *Scourge* for them in the other. For in the first place he's altogether for the *Laities* being admitted to receive under both kinds : And who would not think, that he thereby endeavours to increase their Devotion towards the *Sacrament* ? But look a little further what he drives at : For at last he brings his business so far, as to desire, that they may not be oblig'd to receive at *Easter* ; and that no time may be appointed them for Receiving, but that every Man may be left to his own Discretion : Nay further, *That none should receive more than once in his whole Life, and that at the day of his Death* ; which is uncertain, and at which many are not able to Receive. So he that pretended to stand for the *Communicating* under both

both kinds, procures the quite contrary, to wit, *That it may be Lawful for them never to receive under any kind.* And he esteems it an excellent Liberty, that the People may be altogether freed from Receiving the *Sacrament.*

Wherefore though this *Serpent* seem to Flatter you with an amiable Aspect; yet that Venomous Tail of his seeks to sting you; For he makes it plainly appear, that he's more concern'd for the Peoples Receiving under one kind, than for their abstaining from both. For even as the *Old Serpent* being cast out of Heaven, envy'd Man's Happiness in *Paradise*; so *Luther* being fallen, by his own sin, (under the Penalty of *Excommunication*,) thereby depriv'd of the wholesom and life-giving *Communion* under both kinds, endeavours to entrap all others in the same snare; That being freed from the Obligation of Receiving under both kinds, they may by little and little bring themselves under no kind at all. And the further you advance in Reading his Libel, the more you'll discover this detestable fetch of his.

*Luther's
Hypocrisy.*

For he makes it a second Captivity, that any man should be forbidden to believe that the true *Bread* and true *Wine* remains after Consecration. So that in this, (contrary to the belief of the whole Christian World, both now, and for so many Ages past,) he endeavours to perswade, that the *Body* and *Blood* of Christ is after such a manner in the *Eucharist*, that the Substance of true *Bread* and true *Wine* remains still after Consecration. I suppose afterwards, when't pleases him, he'll deny the Substance of the *Body* and *Blood* to be there, When he has a mind to change his Opinion, as he has three times done already, and yet he feigns that he Teaches those things, *As being mov'd with pity towards the Captivity of the Israelites, in which they are kept slaves to Babylon.* Thus he calls the whole Church *Babylon*,

*Luther's
great mercy.*

King Henry VIII's Assertion

and the Faith of Christ, *Slavery*: And this merciful Man offers Liberty to all those, who will divide themselves from the Church, and become corrupted with the Infection of this rotten and separated Member. But 'tis worth our while to know by what means he invites People to this more than Servile Liberty.

Luther's
Argument.

His words,

He esteems this to be his greatest and chiefest Reason, to wit, *That Scripture is not to be forc'd, either by Men or Angels, but to be kept in the most simple signification that can be: And* (says he) *unless for some manifest circumstances requiring, 'tis not to be taken otherwise than in its proper and Grammatical sense, lest occasion should be given to the Adversaries to undervalue the whole Scriptures: But* (says he) *The Divine Words are forc'd, if that which Christ call'd Bread, be taken for the Accidents of Bread; and what he call'd Wine, for the form of Wine. Therefore by all means the true Bread and true Wine remains upon the Altar, lest violence be done to Christs words, if the Species be taken for the Substance. For,* (says he) *seeing that the Evangelists so plainly write, that Christ took Bread, and Bless'd it: And afterwards in the Book of the Acts, and by Paul 'tis call'd Bread, we ought to take it for true Bread, and true Wine, as a true Chalice. For they do not say themselves, that the Chalice is Transubstantiated.*

This is Luther's great, and (as he says) his chief Reason, which I hope so to handle, as to give all men to understand, of how little consequence it is. For in the first place, though the *Evangelists* had plainly said, what he says they did: Yet does not that prove any thing clearly for him; But on the contrary, they say nothing in any place that may seem to favour his side. *Do not they write* (says he) *that he took Bread, and Bless'd it? And what does that argue? We confess he took*
Bread

Bread, and Bless'd it; But that he gave Bread to his Disciples after he had made it his Body, we flatly deny, and the *Evangelists* do not say he did: That this may more evidently appear, and that there may be less room left for wrangling, let us hear the *Evangelists* themselves: St. *Matthew's* words are these, *While they* Matt. 26.
were at Supper, Jesus took Bread and Bless'd it, and brake it, and gave to his Disciples, saying, Take, and Eat, this is my Body. And taking the Chalice, he gave Thanks, and gave it to them, saying, Drink ye all of this; This is my Blood of the New Testament, which is shed for many for the remission of Sins. But St. *Mark's* words Mark 14.
are these, And while they were Eating, Jesus took Bread, and Blessed, and brake it, and gave to them, and said, Take, Eat, This is my Body. And when he had taken the Chalice, and given Thanks, he gave it to them; And they all drank of it: And he said unto them, this is my Blood of the New Testament which is shed for many. St. *Luke* Luke 22.
has it after this manner, And he took Bread, and gave Thanks, and brake it, and gave unto them, saying, This is my Body which is given for you: This do in remembrance of me; Likewise also the Chalice after Supper, saying, This Chalice is the New Testament of my Blood, which is shed for you.

In all these words of the *Evangelists*, I see none, where, after the Consecration, the *Sacrament* is call'd Bread and Wine: But only Body and Blood. They say, That *Christ* took Bread in his Hands, which we all confess; But when the Apostles receiv'd it, it was not call'd Bread, but Body. Yet *Luther* endeavours to wrest the words of the Gospel by his own Interpretation. Take, Eat, This, that is, This Bread, (says he, which he had taken and broken,) Is my Body. This is Luther's
false Inter-
pretation.
Luther's Interpretation; not *Christ's* Words, nor the Sense of his Words. If he had given to his Disciples

the *Bread* which he took, as he took it; without Converting it into *Flesh*, before he had them (in giving it) *Take and Eat*; It had been rightly said, that he gave what he took in his Hand; for then he had given nothing else.

But seeing he turn'd the *Bread* into his *Flesh*, before he gave it the Apostles to Eat; they now receive not the *Bread* which he took, but his *Body*, into which he had turn'd the *Bread*: As if one who had taken Seed, should give to another the Flower sprung thereof: He would not give what he had taken, though the common course of Nature had made the one of the other. So likewise much less did Christ give the Apostles what he took in his Hand, when by so great a Miracle he turn'd the *Bread* which he took, into his own *Body*: Unless perhaps some will say, because *Aaron* took a Rod in his Hand, and cast a Rod from him; that the Substance of the Rod remain'd with the *Serpent*, and the *Serpent's* Substance with the Rod, when 'twas restor'd again. If the Rod could not remain with the *Serpent*; how much less can the *Bread* remain with the *Flesh* of Christ that incomparable Substance?

The folly
of Luthers
trifling Ar-
guments.

For what *Luther* argues, or rather trifles, to shew the simplicity of his own Faith; when of the *Wine*, Christ does not say, *Hoc, est Sanguis meus*, But, *Hic, est Sanguis meus*: I wonder why it should enter into any mans mind to write thus. For who sees not, that this makes nothing at all for him, nay rather against him? It had seem'd more for his purpose, if Christ had said, *Hoc est Sanguis meus*: For then he might have had some colour at least, whereby he might have refer'd the *Article of Demonstrating*, to the *Wine*. But now, though *Wine* is of the *Neuter Gender*, yet Christ did not say *Hoc*, but *Hic est Sanguis meus*. And though

Luther's
Argument
of the Ar-
ticle turn'd
against
Himself.

Bread

Bread is of the *Masculine Gender*, notwithstanding he says, *Hoc est Corpus meum*, not *Hic*; That it may appear by both *Articles*, that he did not mean to give either *Bread* or *Wine*, but his own *Body* and *Blood*. Is't not very ridiculous, that *Luther* should imagine this *Pronoun Hoc*, not to be by *Christ's* intention refer'd to the *Body*, but only for the conveniency of the *Greek* and *Latine Tongues*; and therefore sends us back to the *Hebrew*? For the *Hebrew*, if't has not the *Neuter Gender*, cannot so conveniently declare to what *Christ* has refer'd this *Article*, as the *Greek*, or *Latine* can do.

For though in the *Hebrew*, the *Article* should be of the *Masculine Gender*, that is, *Hic, est Corpus meum*; nevertheless the matter would be left doubtful, be cause that *Speech* might seem forc'd by the necessity of the *Language*, which has no *Neuter Gender*. But because *Bread* and *Body* are of different *Genders* in the *Latine*: He that *Translated* it from the *Greek*, should have joyn'd the *Article* with *Panis*, if he had not found that the *Evangelical* demonstration was made of the *Body*. Moreover, when *Luther* confesseth that the same difference of *Gender* is in the *Greek*, he might easily know, that when the *Evangelists* writ in *Greek*, they would have put in the *Article* relating to the *Bread*, if they had not known our *Lords* mind. But they were willing to *Teach* the *Christians* by the *Article* relating to the *Body*, that in the *Communion*, *Christ* did not give *Bread* to his *Disciples*, but his *Body*.

Wherefore, when *Luther* to serve his own turn interprets the Words of *Christ*, *Take, and Eat, this is my Body*, that is, this *Bread* he had taken. Not I, but *Christ* himself *Teaches* us to understand the contrary, to wit, That what was given them, and seem'd

to be *Bread*, was not *Bread*, but his own *Body*: If the *Evangelists* have rightly deliver'd us the Words of *Christ*. For otherwise he should say, not *Hoc*, (that it might be expounded for *Hic*,) but more properly *Hic Panis est Corpus meum*: By which saying he might Teach his *Disciples*, what *Luther* now Teaches to the whole Church, to wit, *That in the Eucharist the Body of Christ, and the Bread are together.*

But our Saviour spoke after that manner, that he might plainly manifest, That only his *Body* is in the *Sacrament*, and no *Bread*.

A very ridiculous
Argument
of Luthers

How magnificently *Luther* brings in this for his Argument, *That Christ speaks of the Chalice, which no body holds to be Transubstantiated*: I admire the man's not asham'd of so unmeasurable a folly. When *Christ* says, *This Chalice of the New Testament in my Blood*: What does that make for *Luther*? For what else does it signify, but that what he gave his *Disciples* to Drink, was his own *Blood*? Will *Luther* make appear by those Words of *Christ*, that the *Substance* of *Wine* remains, because *Christ* speaks of *Blood*? Or that the *Wine* cannot be chang'd into *Blood*, because the *Chalice* is still there? I wish he had chosen to himself some other matter in which he might have play'd and sported with less danger. For when he so much excuses the *Bohemians* and *Greeks* from *Heresy*; as to call all the *Roman Catholicks*, *Hereticks*, he shews Himself to be a worse *Heretick* than either of those; who not only denies the *Faith* which the whole Church Believes, but also perswades People to believe worse than the *Greeks* or *Bohemians* ever did. I have thus far Disputed these things, that I might make appear, that what he Brags, himself to make out, cannot be shewn by the Words of *Christ*, and the *Evangelists*: Nay in Them the quite contrary is very clear, to wit, That *Bread* is not in the *Eucharist*. Luther

Luther speaks of the *Eucharists* being call'd *Bread*, in the *Acts* of the *Apostles* : I desire he would shew us the place : For my part, I find none that is not Ambiguous, and which seems not rather to speak of a common *Banquet*, than the *Sacrament*. Yet I confess the *Apostle* speaks more than once of *Bread*, either following the custom of *Scripture*, which sometimes calls a thing not by the Name of what it is, but of what it was before : As when it says, *The Rod of Aaron devour'd the Rods of the Magicians* ; which then were not *Rods*, but *Serpents*. Or else perhaps content to call it, what in *Species* it appear'd to be : In that he thought it sufficient to feed the People with *Milk*, who as yet were but in-expert in *Faith* ; and at first to exact nothing of them, but even to believe, that the *Body* of *Christ* was after any manner whatsoever in the *Sacrament* : But afterwards by little and little to feed them with more solid Meat, as they gather'd more strength in *Christ*. He might as well have also touch'd, in the *Acts* of the *Apostles* , at that place where *St. Peter*. speaking to the People, and insinuating into them the *Faith* of *Christ*, yet durst not as yet say any thing openly of his *Divinity* : So Cautious were they then of exposing rashly the secret Mysteries to the People.

But *Christ* made no doubt to Teach his *Apostles*, (whom he had so long time instructed in his own *Doctrine*,) the very first time he Instituted the *Blessed Sacrament*, that the *Substance* of *Bread* and *Wine* remain'd no longer in the *Sacrament* : But that the *Forms* of both remaining, the *Substance* was chang'd into his *Body* and *Blood*. Which he so plainly Taught, that it is a very strange thing that any body should ever after call in question a thing so clear in it self. For how could he have more properly said, that no *Bread* and *Wine* remains in the *Sacrament*, than when he said,
This

Against
Luther out
of Christ's
own words.

This is my Body, for he did not say, *My Body* is in this, or with this which you see, is my *Body*; as if it should consist in the *Bread*, or with the *Bread*. But this (says he) is my *Body*. By that manifestly declaring, (to shut the Mouth of every Yelping Fellow) what he then gave, to be his *Body*. And though he had call'd what he gave to *Apostles*, *By the Name of Bread*, which he did not; yet when he should Teach them that were present, that what he call'd *Bread*, was no other thing but his *Body* into which by his Will the *Bread* was chang'd; none could doubt what *Christ* would have Us understand by the Name of *Bread*. And that very Circumstance (for Luther admits Circumstances) evidently declares, that the Word *Bread*, when the *Bread* is turn'd into *Flesh*, signifies, (without any violence to the Text), the *Species*, not the *Substance* of *Bread*; unless Luther will therefore stick so closely to the Propriety of Words, as to believe, that *Christ* was *Wheaten* or *Barly-bread* in Heaven; because he says of himself, *I am the Bread which descended from Heaven*: Or that he was a *Vine* laden with real *Grapes*, because he said, *I am the True Vine, and my Father is the Husbandman*: Or that the *Elect* shall be rewarded in Heaven with *Corporal Pleasures*, because *Christ* said, *I dispose unto you a Kingdom, as my Father has dispos'd unto me; that ye may Eat and Drink at my Table in my Kingdom*.

Against
Luther by
Circum-
stance.

Luther's
pleasant il-
lusion.

Luke 22.

Luther takes a deal of pains to Confute the Arguments of the *Neoterics*; by which they endeavour'd to maintain, and prove *Transubstantiation* by *Philosophical Reasons* out of *Aristotle's School*; in which he troubles himself more than is requisite: For the *Church* does not believe it, because they dispute it, so to be: But because she believ'd so from the beginning, and that none should stagger about it, Decreed that all should so Believe. They therefore exercise their Wit with

Phi-

Philosophical Reasons, that they may be able to Teach, that no absurd Consequence can follow that Belief; or that the change of *Bread* into a new *Substance*, does not necessarily leave, but take away the former.

Luther says, *This Doctrine of Transubstantiation is risen in the Church within this 300 years: Whereas before, for above 1200 years from Christ's Birth, the Church had true Faith: Yet all this while was there not any mention made of this Prodigious (as he calls it) Word of Transubstantiation.* If he strive thus, only about the *Word*, I suppose none will trouble him to believe *Transubstantiation*; if he will but believe, that the *Bread* is changed into the *Flesh*, and the *Wine* into the *Blood*; and that nothing remains of the *Bread* and *Wine* but the *Species*: Which, in one word, is the meaning of those who put in the *Word Transubstantiation*. But after the *Church* Decreed that to be True, though this were the first time it should be ordain'd; yet if the *Antients* did not believe the contrary, although none should ever think of that thing before: Why should not *Luther* be Obedient to the present Decree of the whole *Church*, as perswaded that this is reveal'd now at length to the *Church*, which was hidden before? For as the *Spirit* Inspires *Where* he is willing; so likewise he Inspires *When* he pleases. Jo. 3.

But this is no such thing as *Luther* feigns, when he says, *This Doctrine of Transubstantiation is risen up within 300 years.* But pray let it not vex him to allow us 400 years; for I think 'tis so many since *Hugo de Sancta Victore* writ a Book of the *Sacraments*, in which, tho' not the *Word* it self of *Transubstantiation*, yet the Sense of his words you may find to be of the same effect. *Tho' this Sacrament, (says he,) is but One, yet Three different things (are propos'd in it :) to wit, the Visible Form, the Real Presence of the Body, and Virtue*

of *Spiritual Grace*. You see how he puts down the Accidents of *Bread*, not the Substance; and the true Substance of the *Body*, not the Form. And more plainly a little further: *For what we see is the Species of the Bread and Wine, but what we believe to be under that Form, is the very Body of Christ which hung on the Cross, and the very Blood which flow'd from his side.* He is yet clearer in another place, where he says, *By the word of Sanctification, the true Substance of Bread and Wine is turn'd, or chang'd into the true Body and Blood of Christ, only the Form of Bread and Wine remaining, and the Substance passing into another Substance.* By this then it appears, that this Doctrine of *Transubstantiation* is some-what more Antient, than *Luther* feigns it to be. But for the better confirmation of this, we will shew, that what he thinks, to be risen within 300 years, was the Faith of the *Holy Fathers* above 1000 years ago: For 'tis certain, that the Faithful for above 1000 years past, did believe the Substance of *Bread and Wine* to be truly chang'd into the *Body and Blood of Jesus Christ*. Which makes me wonder that *Luther's* not asham'd of himself, to say, that this belief of *Transubstantiation* has not been in the Church above 300 years.

Eusebius.
Emiffenus

Who knows not that *Eusebius Emiffenus* dy'd above 600 years since. Who, as if dreading the broaching of such false Opinions, said, *Let all doubt or ambiguity of unfaithfulness be put away. For he that is the Author of the Gift, is also the Witness of the Truth, now the invifible Priest converteth by his secret Power the Vifible Creatures into his own Body and Blood; saying, Take and Eat, this is my Body.* Does not this Holy Man say most plainly, that the Substance of the *Bread and Wine*, is chang'd into the Substance of the *Body, and Blood*?

What

What could be said more to the purpose, than this of St. *Augustine*? *We Honour, (says he,) Invisible things, viz. The Flesh and Blood in the Visible Form of the Bread and Wine.* He does not say in the *Bread and Wine*, but in the *Form of the Bread and Wine*. *Luther* denies that the Form of *Bread* is to be call'd *Bread*: And does he think that St. *Austin* should call that, the Form of *Bread*, which is the true Substance of *Bread*? St. Aug.

Likewise St. *Gregory Nissenus* says, *That before the Consecration, 'tis but Bread, but when 'tis Consecrated by Mystery, 'tis made, and call'd the Body of Christ*: His saying that 'tis so, before the Consecration, gives us to understand, that 'tis not so after the Consecration. St. Greg. Nissenus.

Theophilus also expounding the words, *Hoc est, &c.* This is my *Body*, &c. says, *This, which now I give, and You receive. For the Bread is not a Figure only of the Body of Christ, but is chang'd into the Proper Body of Christ.* And a while after, *If we did see,* says he, *The Flesh and Blood of Christ, we could not endure to eat them. Therefore our Lord condescending to our weakness, preserves the Forms of the Bread and Wine, but changeth the Bread and Wine into his own true Flesh and Blood.* *Luther* is here, by this Good and Learned Man, twice beaten down; For first he teaches, that That Article, *Hoc*, is not to be understood as *Luther* interprets it; *Hoc*, that is, *Hic Panis*: but *Hoc*, that is *This*, which now I give, and ye take. Secondly, he plainly says, That the Form of the *Bread and Wine* remains, and that the Substance is chang'd into the *Body and Blood*. But what else do they mean who use the word *Transubstantiation*, than what *Theophilus* said, not within 300 years, for he was dead some 100 years before the word *Transubstantiation* was used.

What need I mention St. *Cyril*, who not only affirms the same thing, but almost in the same words? St. Cyril

For God, says he, *condescending to our frailties, lest we should abhor Flesh and Blood on the Holy Altars, infuseth the force of Life into what is offer'd, by changing them into the Truth of his own proper Flesh.* Moreover, that none should say that the *Antient Fathers* believ'd the *Body of Christ* in such manner, to be in the *Eucharist*, as that the *Bread* should still remain: Not only those things which I have related, do fully evince, (as plainly they do,) but likewise what we have above-related out of *St. Ambrose*, when he said, that *although the Form of Bread and Wine is seen, nevertheless we are to believe that there is nothing else after the Consecration but the Body and Blood of Christ.*

You see how the *Holy Father* says, That it is not only the *Body and Blood*, but that there is nothing besides them, although the *Bread and Wine* seems to be there. And he that speaks this, has not said it within 300 years past, in which *Luther* feins that this Belief of *Transubstantiation* is risen: But he spoke it above 1000 years ago. Neither can I believe that any of the *Antient Fathers* would have approv'd that fine Comparison of *Luthers*, viz. *Of Iron joyn'd with the Fire.* For none ever said that Iron is so converted into Fire, that the Form only remains, the Substance of the Iron being chang'd into that of the Fire: which was the Opinion of all the *Antients* concerning *Bread* and the *Flesh of Christ*; or if perhaps any one Person was of a contrary sentiment, yet *one Swallow makes no Summer.* And that Man, who ever he was, is rather to be excus'd for not perfectly seeing through a matter, at that time not in dispute, than to be imitated, contrary to the belief of all the rest of the whole Church, and of so many Ages; in a thing which he, if a good Man, and now alive, without doubt would not argue against. For that Man that has so much esteem for the *Body of Christ*.

Luther's
comparison
bissed.

Christ as he ought to have, will more easily consent that any other two Substances should remain together, than that any other *Body* remain, mixt with the Adorable *Body* of *Christ*: seeing there is no Substance worthy to be mixt with that Substance which Created all Substances. Moreover, I suppose that the *Primitive Fathers* would as little approve that Comparison of *Luther*, by which he intends to prove, that the *Bread* remains with the *Flesh*, as God did remain with Man in the Person of *Christ*: For as the most Learned and most Holy of the Antient Fathers confess in divers places, that the *Bread* is chang'd into *Flesh*; so none of them were so wicked or ignorant, as to think that the Humanity was chang'd into the Divinity: unless perhaps *Luther* will devise a new Person, that as God took on him the Nature of Man, so God and Man takes the Nature of *Bread*, and *Wine*: which if he believes, he shall be accounted an *Heretick* by all those who are not *Hereticks*.

Wherefore, (to conclude this Discourse of *Transubstantiation*, it evidently appears by *Christ*'s words, and by the Judgement of the *Holy Fathers*, that the Faith of the *Church* at this present is true, by which 'tis believ'd, that the Substance of *Bread* or *Wine* do not remain in the *Eucharist*; whence it follows, that *Luther*'s Opinion in teaching the contrary, is false, and *Heretical*: from which perswasion, I admire what profit he promises the People: Is it as *Luther* says, That no body should esteem himself an *Heretick*, if perhaps he should be of his Opinion? But he himself confesses, that there is no harm in believing This as the *Catholick Church* now believes, but on the contrary, the whole *Church* takes him an *Heretick*, who is of *Luther*'s Opinion; He therefore ought not to move any one whom he wishes well, to be of his Judgement, which is condemn'd

Luther's words.

demn'd by the whole *Church*; but rather advise those he loves, to joyn themselves to those whom he himself witnesses to be in no danger. That way of *Luther* is therefore false, being against the publick Faith, not only of this time, but also of all Ages: Nor does he free from Captivity those who believe him, but drawing them from the Liberty of Faith, that is from a safe hold, (as he himself confesses) he Captivates them, leading them into a *Precipice*, into In-accessable, Uncertain, Doubtful, and Dangerous ways. *And he that loves danger, shall perish therein.*

The end of
those who
believe
Luther.

After this Man, who is free from any Evil, has escaped these two Captivities, which he imagines to himself: That he may not Captivate his mind to the Obedience of God, he overcomes (as he pretends) a third Captivity, and proposes a *Liberty* by which he may Captivate the whole *Church*. This, worse than Sacrilegious Caitif. Endeavours to scatter abroad the *Churches* most splended Congregation; to extinguish its Pillar of Fire; to violate the *Ark of the Covenant*; and to destroy the chief and only Sacrifice which reconciles us to God, and which is always offer'd for the sins of the People: For, as much as in him lies, he robs the *Masse* of all the Benefits that flow from it to the People, denying it to be a good work, or to bring to them any kind of profit.

Luth. does
not answer
his own
Objections.

In which thing, I know not whether more to admire his Wickedness, or his Foolish Hope; or rather his mad Pride: Who seeing so many Obstructions before him, as he himself mentions, brings nothing with him whereby to remove the least: But seems as if he would go about to pierce a *Rock* with a *Reed*. For he sees, and confesses himself, that the Opinions of the *Holy Fathers* are against him, as also the *Canon of the Masse*, with the custom of the *Universal Church*, confirm'd

firm'd by the use of so many *Ages*, and the *Consent* of so many *People*. What Defence then does he oppose against so *Innumerable*, so *Powerful*, and so *Invincible Armies*? His accustom'd force rages, He strives to breed *Discord*, and move *Seditions*, to excite the *Commonality* against the *Nobility*; And that he may the more easily stir them up to a *Revolt*; He, by his foolish and weak *Policy*, falsely pretends that he has *Christ* for *Captain* of the whole *Army* in the *Camp*; and that the *Trumpet* of the *Gospel* sounds only for him: Which is the most ridiculous *Stratagem* that ever was invented. For what man living is so *Wicked* or *Blockish*, as to think that the *Church*, which is the *Mystical Body* of *Christ*, should be in such manner *Delacerated*, as that the *Head* should be sever'd from the rest of the *Members* joyn'd together amongst themselves: Or that *Christ*, who never abandon'd the *Flesh* which once He took, should have cast off the *Church*, for whose sake he took that *Flesh*: And that he should for so many *Ages* absent himself from Her, with whom He Promis'd to remain to the end of the *World*, and should now pass to *Luther's* side, who is her profess'd *Enemy*? But Pray let us see, by what *Enchantment* he makes it appear for *Truth*, that *Christ* is on his side, as he brags. After many *Idle Circumstances*, He goes about to define what the *Mass* is; afterwards he he seperates the *Ceremonies* of the *Mass*, from the *Mass* itself; he examines the *Lords Supper*, and ponders the Words which *Christ* us'd in the *Institution* of the *Sacrament* of the *Mass*.

A strong
Argument
from Chr.
Promise.

And having found in them the Word *Testament*, (as if a thing very obscure,) he begins to *Triumph*, as though he had *Conquer'd* his *Enemies*: He beautifies with Words this his new-found *Mystery*: (as he calls it) And with great *Gravity*, as if 'twas never heard of be-

fore

fore, he Teaches us what a *Testament* is. He Bawls aloud, *That it is to be mark'd and taken notice of, that a Testament is the Promise of a dying person, by which he bequeaths the Inheritance, and Institutes Heirs: Therefore* (says he) *this Sacrament of the Mass, is no other thing than the Testament of Christ: And the Testament is nothing but the Promise of the Eternal Heritage: Giving his Body and Blood to us Christians, whom he appointed for his Heirs, as a sign for the ratifying his Promise: This he repeats over and over again, he inculcates, and fixes it; intending to make it his immoveable Foundation whereon to build Wood, Hay and Stubble: For in laying this Ground-work, That, Mass is the Testament of Christ. He boasts, That he will destroy all the Wickedness that Impious Men (as he says) have convey'd into this Sacrament: And that he will clearly prove we ought to receive the Communion with Faith alone, without much regard to any manner of Goodworks whatsoever; and by how much the more Erroneous our Consciences are, and the more mov'd with the sting or titulation of our Sins, the more Holy is our state for to approach the Communion: But the more clear, pure and free from the stain of sin our Consciences are, in the worse capacity are we to Receive. Further (he says) that Mass is no Sacrifice; that it is only profitable to the Priest, not to the People: That it is nothing available, either to the Dead, or to the Living, That to Sing Mass for Sins, for any Necessity, or for the Dead, is an Impious Errour. That Fraternities, as also the Annual Commemorations for the Dead, are vain and wicked things. That our voluntary maintaining of Priests, Monks, Canons, Brothers, and whatsoever we call Religious, is to be abolish'd. These therefore, with many other great good things, he Glories to have found out by this discovery of the Blessed Sacrament to be the *Bestament of Christ.* And*

Luther's
most Sacred
Opinions.

of which
number
thou Lu-
ther art al-
so one.

now

now he inveighs against the *Sententious Doctors*, as he calls them: He exclaims against all such as *Preach to the People: Those for Writing, these for Preaching so much in the Defence of the Blessed Sacrament of the Eucharist, and neither of them saying any thing of the Testament, but most impiously concealing that most incomparable good from the People, which so long since might have been profitably known.* The Laity, (he says) neither alive, nor after Death, will ever receive any benefit by the Mass: For the Ignorance of which matter, he denounces all *Priests and Monks* at this day in the World with their *Bishops and Superiors*, to be *Idolaters*, and in a very dangerous condition.

Luther's
Words.

I do not therefore discuss how true that Mystery of Luther is, from which he attributes so much glory to himself, in applying so accurately his definition of the *Testament* to the *Sacrament*; yet at the same time, I do not see why he should brag so much of this new Invention of his own. I do not know indeed who he hears *Preach*, where he is; But here, I am sure, we have heard *Preachers*, over and over again, not only Treat of those things which Luther brings out for so new and exquisite, *viz. That Christ is a Testator; that he made his Testament in the last Supper; that he promis'd an Inheritance, which he declar'd to be the Kingdom of Heaven; That he instituted the Faithful for his Heirs; That the Sacrament is a Holy Sign, exhibited for a Seal; not only these, and such like, but also the number of Witnesses, the Bill and other Rites of Testaments they unfolded to Us out of the deepest Secrets of both Laws, and apply'd all of them exactly to the Sacrament.* And this they did more Consciously, and truly than Luther; For they referr'd to the same *Testament*, not only what Christ did at his last Supper, but also what he suffer'd on the Cross. Only in this differing from

Luther, that they did not find out the admirable and hitherto unheard of Benefits of the *Mafs*, by which the *Clergy* should loose all the Fruits of it in this Life, and the *Laity* in the Life to come: For neither would the *People* maintain the *Clergy* to say *Mafs*, if they should be perswaded they could reap no *Spiritual Good* thereby.

Luther's
first Argu-
ment, that
Mafs is no
good work.

But 'tis worth our while to see from what Tree **Luther** gathers this Fruit. After he has very often repeated, that the *Sacrament* of the *Eucharist* is the Sign of the *Testament*, and the *Testament* is nothing else but the Promise of *Inheritance*; he thinks that it consequently follows, that the *Mafs* cannot be a *Good Work*, or a *Sacrifice*. To which, if any one consents, He must immediately admit that Catalogue of *Plagues*, by which he endeavours to confound the whole face of the Church. But if you deny it, then can he do nothing with so monstrous a design: For I am almost ashamed of the Arguments by which he pretends to Teach these things, they are so trifling, and frivolous in a matter of so great Majesty. Thus he concludes; (for I will give you his own words,) *You have heard that Mafs is nothing else but the Divine Promise or Testament of Christ, commended by the Sacrament of his Body and Blood: Which if it be true, you understand, that by any means it cannot be a work; nor is it to be us'd after any other manner, than by Faith alone: And Faith is not a Work, but the Mistress and Life of Works.* 'Tis a strange thing, that after so much pains taking, he vents nothing but meer Wind: Which though he would have us believe it to be of strength to over-turn Mountains; yet truly to me, it seems not of force enough to shake a Reed. For if you withdraw the coverings of his words, with which (like an Ape in Purple) he decks this ridiculous matter. If you take away the Exclamations, where-
by

by he so often Rails, and Insults as a Conquerour; though as not yet enter'd the Battle against the Church; Or if he had clearly prov'd the thing, you'll find that nothing remains, but a naked, and miserable piece of *Sophistry*. For what else has he said by all that heap of Words, but that *Mass* is a Promise, and therefore no work. Who would but pity this man, that is so Blockish, as not to perceive his own Impertinency; or if he understands himself, who would but take it hainously from him, that thinks all *Christians* so dull, as not to discover or comprehend so manifest Follies. I shall not dispute with him about the *Testament* or *Promise*, or the whole Definition, or application thereof to the *Sacrament*. I will not trouble him so much, he may perhaps find others who will ruine the best part of his Foundation, by saying, *That the Testament is the Promise of the Evangelical Law, as the Old Testament was of the Law of Moses*; and by denying it to be rightly handled by *Luther*. For neither was the *Testator* particularly to Name what he should leave to the Heir, whom he had appointed over all in general; nor is the remission of Sins, which *Luther* says, *To be bequeath'd for an Inheritance*, The same with the Kingdom of Heaven, but rather the way to Heaven. If any one should urge, and press *Luther* in these, and such like sayings, he might perhaps, by fastening these Engines in any part of his Structure, shake the whole frame thereof; but I shall leave that to such as will be willing to do it: And because he desires his Foundation should remain unshaken, I shall not go about to move it; I will only shew, that the House he has built upon it, falls of it self. And to shew this more plainly, let us consider a little the Original of the matter, and examine the *Mass* by its first Patern.

*Luther
Adulterates the
Testament
of Christ.*

Our Lords
Supper ex-
cellently
explain'd

Christ in his most *Holy Supper*, in which he instituted this *Sacrament*, made of *Bread* and *Wine*, his own *Body* and *Blood*, and gave to his Disciples to be eaten and drunk : A few hours afterwards he offer'd the same *Body* and *Blood* on the *Altar* of the *Cross*, a Sacrifice to his Father for the sins of the People, which Sacrifice being finish'd, the Testament was consummated. Being now near his death, he did (as some dying Persons are wont to do,) declare his Will concerning what he desir'd should be done afterwards in Commemoration of him. Wherefore, instituting the *Sacrament*, when he gave his *Body* and *Blood* to his Disciples, he said, *Do this in Commemoration of Me*. He who diligently examines this, will find *Christ* to be the *Eternal Priest*, who, in place of all the Sacrifices which were offer'd by the Temporary *Priesthood* of *Moses's* Law, whereof many were but the *Types* and *Figures* of this Holy Sacrifice, has instituted One Sacrifice, the Greatest of all, the Plenitude of all, as the Sum of all others, that it might be offer'd to God, and given for Food to the People : In which thing, as *Christ* was the *Priest*, so his Disciple did for that time represent the People, who themselves did not Consecrate, but Receiv'd from the hands of their *Priest*, the Consecrated *Sacrament*. But God did shortly after Elect and Institute them *Priests*, that they might Consecrate the same *Sacrament* in Commemoration of him.

And what else then is this, but that they should Consecrate, and not only Receive it themselves, but likewise give it to the People, and offer it to God : For if *Luther* should argue that the *Priest* cannot Offer, because *Christ* did not Offer in his *Supper*, let him remember his own words, *That a Testament involves in it, the Death of the Testator* ; therefore has no Force or Power, nor is in its full Perfection, till the Testator

be

be dead. Wherefore, not only those things which *Christ* did first at his *Supper*, do belong to the Testament, but also his *Oblation* on the *Cross*: For on the *Cross* he consummated the Sacrifice which he began in the *Supper*: And therefore the Commemoration of the whole thing, *to wit*, of the Consecration in the *Supper*, and the *Oblation* on the *Cross*, is Celebrated, and Represented together in the *Sacrament* of the *Mass*, and therefore the Death is more truly represented than the *Supper*. And therefore the *Apostle*, when writing to the *Corinthians*, in these words, *As often as ye shall eat this Bread, and drink this Cup*, adds, *not the Supper of our Lord, but ye shall declare our Lord's Death*.

Let us now come to *Luther's* chief Reasons by which he proves *Mass* to be neither *Good Work*, nor *Sacrifice*. And tho' it were better first to treat of *Sacrifice*, yet because he has first mov'd concerning *Work*, we will follow him. When therefore he thus argues, *Mass is a Promise, therefore no Good Work, because no Promise is a Work*. We answer, that the *Mass* which the *Priest* Celebrates, cannot more properly be call'd a Promise, than the Consecration of *Christ* was. And all under one, we'll demand of him, if *Christ* did not do a *Work* when he Consecrated? which if he deny, we shall certainly begin to admire that there should be some *Work* done by him who cuts an Image out of Wood, and not by *Christ*, when he made his own *Flesh of Bread*? And if *Christ* did any *Work*, I am certain none will doubt of its being a *Good Work*: For if the Woman who pour'd the Ointment upon his head, wrought a *Good Work* in that, who doubts of his performing a *Good Work*, when he gave his *Body* for our Nourishment, and Offer'd it in *Sacrifice* to God. If this cannot be deny'd, unless by him who intends to trifle in so serious a matter, neither can it also be deny'd

that

An answer
to Luther's
Arguments

An efficacious
confirmation of
Luther's
Argument.

A confirmation
of the
confirmation.

that the *Priest Worketh a Good Work* in the *Mafs*, seeing that in the *Mafs* he does nothing else but what *Christ* did in his *Last Supper*, and on the *Cross*; for this is declar'd in *Christ's* own words, *do this in commemoration of me*. By which words, what was he willing they should represent, and do in the *Mafs*, but what he had done himself in his *Last Supper*, and on the *Cross*?

For he Instituted, and began the *Sacrament* at his *Last Supper*, which he perfected on the *Cross*. And from this reason especially it seems, was taken the occasion of mingling *Water* with the *Wine*, according to the Custom of the *Church*, because *Water* and *Blood* did flow from the side of *Christ*, dying on the *Cross*.

Since it cannot be deny'd that *Christ* wrought a *Good Work* in his *Last Supper*, and on the *Cross*; neither can it be deny'd, that the *Priest* represents, and performs the same things in the *Mafs*: How can't then be fein'd that the *Mafs* is not a *Good Work*? Wherefore, seeing *Luther* so handles the matter, as to say, *That because the Communion of one Lay-Man does not profit another of the Laity, so neither does the Mafs of the Priest profit the People*. How dim of sight is he himself, and how he endeavours to spread his darkness over the eyes of others, when he sees not that there is this difference in the Case, That now the *Laity* receives out of the *Priests* hand, as the *Apostles* did first from *Christ*: And the *Priest* performs what *Christ* did then perform, for he offers to God the same Body that was offer'd by *Christ*.

Luthers
second Ar-
gument.

From whence also it appears how cold an Argument is *Luther's* Comparison of the *Mafs*, with the *Sacrament* of *Baptism* or *Marriage*, endeavouring to prove, that because one *Lay-Man* cannot be Baptiz'd for another, nor Marry a Wife for another Man; so a *Priest* cannot

cannot Celebrate *Mafs* for any other Person: For he openly puts *Marriage* out of the number of the *Sacraments*, and *Baptism* too, under a colour; when he says, *That really there is but One Sacrament*: Why then does he now compare *Baptism* and *Marriage* with the *Sacrament* of the *Mafs*, if he does not hold them to be *Sacraments*?

And although he should confess them both to be *Sacraments*, (as indeed they are,) yet is neither of them to be compar'd to this of the *Mafs*; but in such manner as this *Sacrament*, which is the proper *Body* of him who is Lord of all *Sacraments*, may have a prerogative above all other, which he himself made: seeing 'tis manifest, that the *Priest* in Administering all other *Sacraments*, does good to all those who receive them; so in this while he offers it in the *Mafs*, he is profitable, and Communicates Good to all.

Otherwise, if *Luther* exact with such severity, that all *Sacraments* should be alike, and no difference amongst them: and that in the *Sacrament* of the *Eucharist*, the *Priest*'s condition is no better than that of the *Laity*; why compels he not the *Priest* to receive the *Communion* from the hands of another, and not suffer him to take it himself, tho' he can Consecrate it; Even as he cannot absolve himself, tho' he has the *Keys* of *Penance*?

And what he says of *Faith*, which he believes all Men are to have in their own Persons, and that not the *Priests*, but every Mans own *Faith*, is that which profits him, even (says he,) *As Abraham has not believ'd for all the Jews*. I allow it to be very true; Yet it proves no more than what it proposes: For neither has *Christ* himself, offer'd by himself on the *Cross*, Sav'd the People without every Mans particular *Faith*; that none may think the *Mafs* of any *Priest* should do it: yet the *Mafs* of every *Priest* helps those to Salvation, who by their

The Con-
futation.

Anchor of
Luthers
Arguments

An Elegant
Confutati-
on of the
same.

their Faith have deserv'd to be partakers of the greatest Good Communicated in the *Mafs* to many.

It may likewise be sometimes advantagious to the procuring the infusion of *Faith* into the Unfaithful, as 'tis procur'd by the Death and Passion of *Christ*, that *Grace* should be given to the *Gentiles*; by which through the hearing of the Word, they might come to the understanding of the Faith of *Christ*. But *Luther* easily perceives that it is no hard matter to destroy what he himself has built, if *Mafs* can be a *Sacrifice* or *Offering*, which may be offer'd to God; He therefore Promises to remove this Obstacle, which that he may the more easily seem to do, he objects against himself such things, as he perceives to stand in his way. And now, (says he) another the greatest and most spacious of all Scandals is to be taken away, that is, *Mafs* believ'd every where to be a *Sacrifice* offer'd to God; which Opinion the words of the *Cannon* seems to Favour, where 'tis said, *These Gifts, these Presents, and these Holy Sacrifices*: And below that, *This offering*. He likewise complains, that it is taken for a *Sacrifice*, &c. From thence *Christ* is call'd, *The Hoste of the Altar*. To this may be added the Words of the *Holy Fathers*, so many Examples, with the constant custom observ'd over the whole world.

You see Gentle Reader, what Blocks he himself finds standing in his way: Take notice now with what *Herculean* strength he undertakes to remove them. But to all these, (says he,) are constantly to be oppos'd the Words and Example of *Christ*. But Pray what words of *Christ* are these, which have been unknown to so many *Holy Fathers* in times past, and to the whole Church of *Christ* during so many Ages, and now by *Luther*, like a new *Esdra*s, found out? This he declares himself, when he says, *For unless we bring it*

to pass, that Mass be accounted a Promise or Testament, as the words clearly make out ; we loose the whole Gospel, and all Comfort : These are his Words, it now remains that we see his Example. Christ, says he, at his last Supper, when he instituted this Sacrament, and bequeath'd the Testament, He offer'd it not to God the Father, and has not perform'd it as a good a Work for others : But sitting at the Table, he propos'd the same Testament, and exhibited a sign to every one of them. These are therefore the words of Christ ; This the example, by which now at last only Luther himself clearly sees Mass, neither to be a Sacrifice nor Offering.

'Tis a wonder that of so many Holy Fathers, of so many Eyes which have read the Gospel in the Church so for many Ages, that none was ever so quick-sighted, to as perceive a thing so apparent ; and that at this present time they are all so Blind, as not to discern what Luther (though he points it out with his finger,) brags so clearly to see himself. Is not Luther rather mistaken, and thinks himself to see something which in reality he sees not, or endeavours to shew us with his Finger, that which is no where to be found ? For pray what proof is that for a proof, when he undertakes to Teach, That Mass is no Sacrifice, because 'tis a Promise ; as if Promise and Sacrifice were as repugnant together, as Heat and Cold ? Which reason of his is altogether so weak, that it seems not worthy an Answer. For the so many Sacrifices of Moses's Laws, though all Figures of things to come, yet were they Promises in themselves, Promising the things for which they were done : Not only the future of which they were Figures, but also Deliverances, Expiations, Purgations, and Purifications of the People then present, for whom they were solemnly offer'd every year. Which thing being so apparent, that it leaves no Plea for Ignorance, makes Luther's

The Answer.

The Promises of the Sacrifice of the old Testament.

diffimulation appear altogether ridiculous ; when arguing that this thing cannot be done ; which not only he himself, but all the People know to have been so often perform'd. Now come we to the Example of *Christ*, by which *Luther* thinks he so vehemently oppresses us : Because *Christ* in his last *Supper* did not use the *Sacrament* for a *Sacrifice*, nor has he offer'd it to his *Father* : out of which he goes about to prove ; *That the Mass, which ought to agree with the Example of Christ, by whom it was Instituted, cannot be a Sacrifice, or Offering.*

If *Luther* so rigidly Summons us to the Example of our *Lords Supper*, as not to permit the *Priests* to do any thing that we do not read *Christ* to have done in it : Then must they never receive themselves the *Sacrament* which they Consecrate : For we do not read in the *Gospel*, where it mentions the last *Supper* of our Lord ; that our Lord himself receiv'd his own *Body* : And though some *Doctors*, and the whole *Church*, do hold that he did Receive it ; yet that makes nothing for *Luther*, who discredits not only all the *Doctors*, but the *Faith* of the whole *Church* ; and thinks not any thing to be believ'd, but what's confirm'd by *Scriptures*, and that clearly too ; (for so he writes in the *Sacrament of Orders*.) In which sort of *Scripture*, I am of opinion he will not find that *Christ* Receiv'd his own *Body* at his last *Supper*. Whence it will follow, as I have said, That the *Priests* ought not to take what they Consecrate themselves, if He binds us so strictly to the Example of the last *Supper*. But if then he allows that the *Priests* are to Receive, because the *Apostles* did so ; and that he holds they are commanded to do what the *Apostles* did then, not what *Christ* has done : Then must they never Consecrate ; for *Christ*, and not the *Apostles* did then Consecrate. The matter
it

it self shews, that in this the *Priests* do not only perform what *Christ* did in his last *Supper*, but also what he has afterwards done on the *Cross*. The *Apostles* leaving us some things by *Tradition*, which *Christ* either never did, or which we do not *Read* that he had done ; as the *Ceremonies* and *Signs* us'd in the *Consecration*, of which I believe most are deliver'd down to us from the *Apostles* themselves. Furthermore, they repeat some words in the *Canon* of the *Mafs*, as if spoken by *Christ* himself, which are not read in *Scripture*, and yet there is no doubt but he spoke them ; for many things were said and done by *Christ*, which are not recorded by any of the *Evangelists*, but by the fresh memory of those who were present : Deliver'd afterwards, as it were from Hand to Hand, from the very times of the *Apostles*, down to us. *Luther* doubts not, that *Christ* said in his last *Supper*, *As often as ye shall do this, ye shall do it in Commemoration of me* ; And he is so sure that they were *Christ's* Words, that from thence he takes his Argument ; *That no body is oblig'd to receive the Sacrament, but that it is left to every mans Discretion, and that we are only bound, as often as we do it, to do it in remembrance of Christ*. These very words he does not read in the *Evangelists* concerning the *Supper* of our Lord : For no other thing is read there, but, *Do this in Commemoration of me*.

Mafs represents, not only the Supper, but the Passion.

Where then read he these, *As often as ye shall do these things* : Whether, not in the *Mafs* ? Indeed I believe no where else. For the *Apostles* words are not so ; wherefore seeing he trusts so much in these words, and uses them, because he finds them in the *Canon* ; why does he not give so much Credit to that part of the same *Canon*, in which *Mafs* is call'd an *Offering*, and *Sacrifice* ?

Wherefore, if he confess that the *Priests* do rightly receive what they *Consecrate* in the *Mafs*, though no clear *Scripture* (which only he admits of,) testifies *Christ* to have done it at his last *Supper*, nor in any other place. He ought not to wonder if the *Priest* offers *Christ* to his *Father*; which *Christ* himself has done on the *Cross*, as 'tis witness'd by clear *Scripture* in several places. For *Luther's* own Arguments demonstrate, that the *Cross* belongs to the *Testament* made at the *Supper*, when he says, *That the Testament involves the Death of the Testator, by which alone it can be made perfect.* Moreover, it seems, as is said, that the mingling of *Water* with the *Wine*, had its beginning from no other place; which thing is not said by *Scripture* to be done at the last *Supper*, but on the *Cross*. Let *Luther* therefore forbear to oppose his trifling Argument; *That because Christ at his last Supper did not offer himself, therefore the Priest must not be believ'd to offer him in the Mafs.* In which he not only represents what *Christ* perform'd in his last *Supper*, but also what he did on the *Cross*, on which he Consummated what he began in the *Supper*.

The last
Argument
of Luther.

But now come we to the last of *Luther's* Arguments, by which, as by a Sacred Anchor, his Ship is sustain'd: And this is the most frivolous of all the rest. *How can it be, (says he) that the Priest should offer to God what he takes himself? 'Tis not likely (says he) Mafs should be a Sacrifice, when we receive it ourselves. The same thing cannot be receiv'd, and offer'd at one and the same time, nor given and receiv'd by one and the same Person.* *Luther* deters us every where from *Philosophical* reasonings, when he in so Sacred a thing endeavours to sustain himself by the meerest *Sophistry* in the World. For Pray was there ever a *Sacrifice* in *Moses's Law*, which was not taken by those who offer'd.

Luther's
great Ignorance.

offer'd it? Or did God himself Eat what they offer'd him? *Shall I Eat the Flesh of Bulls, or Drink the Blood of Goats, saith the Lord?* Besides, if Christ was both Priest and Sacrifice; why could he not institute that the Priest who should supply the same Sacrifice, might both Offer and Receive the Victim himself? But least I may seem in this Case to imitate Luther, who has nothing to say for himself, but what issues out of his own idle Brain. I will lay before you what St. Ambrose says to the Mass, O Lord God, (says he) *with how great Contrition of Heart, with what Fountains of Tears, with how great Reverence and Fear, with what Chastity and Purity of Mind that Divine and Celestial Mystery is to be Celebrated: Where thy Flesh is truly Receiv'd; where thy Blood is truly Drank, where the Lowest is joyn'd to the Highest; and Divine things with Humane: Where the Saints and Angels are present; where after an admirable and unspeakable manner thy self art both Priest and Sacrifice? Who shall be able to Celebrate this Mystery worthily, if then Almighty God do not render him worthy that Offers?* You see how the Holy Father in this place calls Mass an Oblation, and says that Christ himself is both Priest and Sacrifice in it, even as he was on the Cross. Let Luther see how much he attributes to this Mans Authority; but St. Gregory makes appear how much he had him in esteem, when in this manner he imitated him in his writing. *Which of the Faithful (says he) can doubt but that in the very time of the Immolation the Heavens are open'd to the Words of the Priest, in that Mystery of Christ: That Choirs of Angels are present; that the Lowest things are associated to the Highest: That Earth is joyn'd with Heaven: and that of Visible and Invisibles is made one thing? And in another place, For this singular Victim which renews to us the Death of the only begotten, does loose our Souls from*
Eter-

Psal. 49.

St. Ambro.

St. Greg.

Eternal Death. Nor speaks he less to the purpose, when he says, *Hence therefore let us ponder with our selves, how much that Sacrifice stands us instead, which always imitates the Passion of the only begotten Son.* We see, that not only St. Ambrose, but also St. Gregory calls *Mass* an *Immolation* and *Sacrifice*, and confesses, that not only the last *Supper of Christ*, (as *Luther* holds) but also his *Passion* is represented in it.

s. August. But these *Fathers* were not of that Judgement alone, for St. *Augustin* confesses the same thing in divers places; who of the *Mass*, says thus, *The Oblation is every day renew'd, though Christ has but once suffer'd: Because we daily Fall, therefore is Christ daily Offer'd for us.* Also, the *Eucharist* is a Blessed Offering, by which we are Blessed: An Enrollment by which we are all Enroll'd in Heaven: A Ratification whereby we are Muster'd in Bowels of *Christ*.

Seeing therefore that *Mass* is by so Holy and Learn'd Men call'd an *Offering*, and a *Sacrifice*: And that they are of Opinion, that not only the last *Supper of Christ*, but also his *Passion*, is by it Commemorated: That they confess so Immense and great Advantages to proceed from it; and that the *Church* agreeing with them, Sings the same in the whole *Mass*: I much admire with what face *Luther* dares to cry out on the contrary, that *Mass* is no *Sacrifice* or *Offering*; and that it brings no profit to the People, deriding the Authority of so many *Holy Fathers*, or rather of the whole *Church*, by his most vain Device; as if all things which were done, and said of *Offering* and *Sacrifice* in the *Mass*, were understood of the *Reliques* of the *Jewish Ceremonies*, in which he says, *The Priest did heave up what was Offer'd by the People*: Which Comment of *Luther's* did seem so foolish and absurd, even to himself, that he doubted whether he should withstand the Sentiments

ments of the *Holy Fathers*, and the Customs of the whole *Church*, by such a Babling Argument, or rather openly despise them: For, says he, *what shall we say to the Canons and Authorities of the Fathers? I answer, says he, that if we have nothing at all to say against them; 'tis more safe to deny all things, than to Confess that Mass is a Work or Sacrifice, lest we deny the words of Christ, corrupting them together with the Mass. Nevertheless, that we may agree with them also, we will say that all these things are the Reliques of Jewish Ceremonies.* Least therefore there should be nothing said, this Civil man, tendering the Repute of the *Holy Fathers*, and the Honour of the whole *Church*, lest they might be thought to speak foolishly, will seem to oblige them, by covering their shame with the Vail of his most excellent *Devices*, concerning the *Reliques* of the *Jewish Rites*: Which if any body remove, 'twill be to their danger. For *Luther* does not ingeniously apprehend; that if any one urge him more narrowly, he would rather blow away all the Testimonies of the *Holy Fathers*, and the Customs of the *Church*, then that he should allow *Mass* to be a good *Work*, or a *Sacrifice*; that is, rather then allow That to be True which is True. For in that (he says) *they deny Christ's words, and corrupt Faith with Mass, who affirm Mass to be a Sacrifice*; I suppose there are none will believe him, unless he first shew that he has Read another *Gospel*: different from that the *Holy Fathers* ever Read, or that in Reading the same he has been more diligent then They, or has better understood it; or finally, that he is more careful about *Faith*, than ever any man before him was.

Luther's words.

Luther's great Br-nignity.

But I believe he will not prefer any other *Gospel* unto Us; nor if he do, will it be admitted, though an *Angel* from Heaven should descend with it. And that which

Luther either a Learn'd man, or a Fool.

which he proffers, has not been more diligently examin'd, nor more narrowly pry'd into by Him, then it has been try'd and search'd into by others heretofore; of whom none ever said, that they found in it, what He Boasts himself to have found, *viz. That Mass is not a good Work, that it is not an Oblation nor a Sacrifice.* Lastly, if any one diligently consider, what has been written by the one and the other, he cannot be Ignorant what difference has been in their care about *Faith*: Those *Holy Antient Fathers* have observ'd, that as this is the chiefeft of all *Sacraments*, as containing in it the *Lord of Sacraments*; so is it the only *Sacrifice*, which alone remains instead of so many *Sacrifices* of the *Old Law*; and lastly of all, the Works that can be done for the *Salvation* of the *People*: This without comparifon is the best and most wholesome. For when other *Sacraments* are only profitable to particular persons receiving them: This in the *Mass*, is Beneficial to all in General: And when *Prayers* made to God by one man for another, may not only be hinder'd, but also render'd ineffectual, through the fault of Men: The Merciful bounty of God has instituted *Mass* for the *Salvation* of the *Faithful*, in which his own *Body* should be offer'd a *Sacrifice* so wholesom, that the wickedness of no *Minister*, be it never so great, is able to lessen, or avert the Benefit of it from the *People*.

The most *Holy Fathers* seeing these things, took all possible care, and us'd their utmost endeavours, that the greatest *Faith* imaginable should be had towards this most *Propitiatory Sacrament*, and that it should be Worshipp'd with the greatest Honour possible: And for that cause, amongst many other things, they with great care deliver'd us this also; *That the Bread and Wine does not remain in the Eucharist, but is truly Chang'd*

The Excellency of the Mass.

The Doctrine of the Fathers

Chang'd into the Body and Blood of Christ. They taught *Mafs* to be a *Sacrifice* in which *Christ* himself is truly *Offer'd* for the Sins of *Christian* People. And so far as it was lawful for Mortals, they Adorn'd this Immortal Mystery with Venerable *Worship*, and *Mistical Rites* : They commanded People to be present in *Adoration* of it, whilst it is Celebrated for the procuring of their *Salvation*. Finally, lest the *Laity* by forbearing to receive the *Sacrament*, should by little and little omit it for good and all : They have establish'd, that every man shall receive at least once in a Year. By those things, and many of like nature, the *Holy Fathers* of the *Church* in several Ages, have demonstrated their Care for the Faith and Veneration of this Adorable *Sacrament*. *Luther* ought not therefore to boast, of what nevertheless he does ; that they who call *Mafs* a *Sacrifice*, or says that it is profitable to any, but to him who receives the *Sacrament* in it, does corrupt the Word of *Christ*, *Faith*, and *Mafs* it self.

But it will not be amiss, to consider after what manner *Luther* sustains upon his Shoulders the Word of *Christ*. *Faith* and *Mafs* it self, that they may not become corrupted, or fall. *First* of all, he changes the Name it self of the *Sacrament*, into a worse : And that which was for so many Ages call'd the *Eucharist*, or the *Sacrament of Christ's Body* ; lest the Name of it should put the Auditors in mind of the Majesty of it, he commands to be call'd *Bread* : Afterwards, the *Bread* and *Wine* which the Antients held to be turn'd into the *Body* and *Blood* of our Lord, are by *Luther* taught to remain entire ; that so by little and little, he may reduce the Honour from *Christ* to the *Bread*. After this, though he does not condemn the *Church* for having adorned and amplified *Mafs*, with *Rites* and *Ceremonies*.

Luther like Atlas.

Yet he thinks it should be more *Christian* like, if the Pomp of *Vestments, Singing, Gestures,* and other *Ceremonies* were laid aside; that so it might be more like and near to the first *Mass* of all, which *Christ* Celebrated in his last *Supper* with his *Apostles*; or rather, that nothing may be left that might move the simple minds of the Vulgar sort, and bring them to the Worship of this Invisible Deity, through the Majesty of Visible Honour. Moreover, he teacheth, and as much as in him lyes, inculcates, that *Mass* is not a *good Work*; not a *Sacrifice*, not an *Oblation*, nor profitable to any of the People. To what purpose Pray is this so *Evangelical* a Lecture? To wit, that all the People leaving *Mass* to the *Priest*, to whom alone they must be perswaded that it is profitable, may themselves neglect it, and pay no Duty to a thing unprofitable to them. Lastly, That when they *Communicate*, if they only have but *Faith*, that they are about to receive the *Testament*; whatsoever Consciences they bring; nay, the more Erroneous they are, and the more troubled with the Sting and Concupiscence of Sin, the more are they to assure themselves to be partakers of the *Divine Promises*; especially because this *Sacrament* is the *Medicine* of Sins past, present, and to come: Which would find no room for it self in those who should purge themselves with greatest Anxiety from the Diseases of Sin; and according to the Precept of the *Apostle*, proving themselves, they may approach our Lords Table with as pure and sincere a Conscience as may be possible; that seeing they cannot say we are Justify'd, at least they may say we are guilty of nothing to our selves. After *Luther* therefore has taught this short and compendious preparation for Receiving the *Eucharist*, to wit, *In the Faith alone of the Promise; without any good Works, and*

Luther
chases the
People
from Mass.

The Lu-
therian
preparation
to the Sa-
crament.

a light examination of Conscience: That nothing be wanting to the absolute Sanctity of Receiving the *Sacrament*; he shews his desire concerning what time, and how often he is willing the People should be oblig'd to receive; and that is, in no time at all. And why so? What? Is there any one so blind, as not to see what this so palpable a matter drives at? Certainly nothing else, but that the People may by degrees quite give over *Communicating* at all; who at first chang'd the daily Receiving, into a *Seventh-day Communicating*; and after, to a longer time; and at last would forsake it altogether; if the *Fathers*, fearing that should happen, had not Decreed, that every man should Receive thrice in a year, threat'ning, that he who would not Obey, should not be accounted a *Christian*: Yet nevertheless that Custom could they not continue long; so that at last the matter fell so low, that it could descend no lower; so that now we are oblig'd to Receive but once in a year: Which Custom, if *Luther* could demolish, as he endeavours, the World would e're long (through the decay of the Fervour of *Faith*,) be reduc'd to what it should have come to long ago, if it had not been prevented by this Solemn Custom of Receiving every year; that at last there would scarce remain the least footstep of the *Communion* amongst the *People*, nor perhaps among the *Clergy* neither, if *Luther* could bring it about that *Mass* should be so spoil'd, not only of its *Preparation* and *Ceremonies*, but also of the *Peoples Resort*, *Hope* and *Veneration* to it. These are the Excellent Promises of *Luther*; this is that spacious Liberty he Promises to all those who forsake the *Catholick Church*, to follow him, viz. That they may be freed at last from the Use and *Faith* of the *Sacrament*. Wherefore, I forbear to speak any more of this thing, as being so clear in it self, that it needs no further

ther dispute. And seeing we have discover'd the Crafty winding of the subtil *Serpent*, which being now seen, (as without doubt they are to all who are not quite Blind) 'tis not necessary to exhort any Body to shun apparent Evils. I believe none are so mad, as to forsake the *Church* of God, for the *Synagogue* of *Satan*.

That, shuning the Service of *Christ*, to serve whom is to Reign, he may Lift himself into the Liberty propos'd by *Luther*; where, under the Name of *Liberty*, he should wilfully, and to his own knowledge, put his foot into the snare of the *Devil*. But rather let all the Faithful of *Christ* say with the *Psalmist*. *We will not decline from thy Judgements, because thou hast appointed us a Law.*

Those who pass from the Church of Christ to the Liberty of Luther.
Psal. 118.

Of BAPTISM.

AS for the rest of the *Sacraments*, 'tis not necessary to stand long upon them; most of which he takes quite away from us: And the *Sacrament* of the *Eucharist* being almost the only One, he vouchsafed to leave us; has by him been handled in such a manner, as we have already shewn you, so that none can doubt but he devis'd by little and little to demolish this also: Nor does he praise any one of the *Sacraments*, unless to the prejudice of another; for he so much extols *Baptism*, that he depresses *Penance*: Though he has treated of *Baptism* it self after such a manner, that it had been better he had not touch'd it at all. For first of all, that he might seem to treat with a great deal of Sanctity

Sanctity in a matter so Holy, He by a long Discourse Teaches that the *Divine Promise* is to be believ'd, by which he Promises Salvation to them who Believe, and are *Baptiz'd*. He is angry, and reproaches the *Church* for not Teaching this *Faith* to the *Christians*: As if in any place they were so Ignorant of *Christian Faith*, as not to understand this: And yet *Luther* proposes it for a new thing, almost never before heard of, to the Reproach of all the *Doctors*.

But this is no new method of his Proceedings, to trifle in things known, as though they had before never been heard of. And having in many words shewn what this *Faith* is, he afterwards extols the Riches of *Faith*, to the end he may render us poor of good *Works*, without which (as *St. James* saith,) *Faith is altogether dead*. But *Luther* so much commends *Faith* to us, as not only to permit us to abstain from *Good-works*; but also encourages us to commit any kind of Action how bad soever. For (says he) you see now how Rich the *Baptiz'd Man* is, who cannot loose his *Salvation*, though willing to do it, by any Sin whatsoever, except *Infidelity*: For no Sins can damn him, but only *Incredulity*. O most Impious *Doctrinè*, and *Mistress* of all *Impiety*, so hateful in it self to *Pious Ears*, that there is no need to confute it: *Adultery* will not Damn then? *Murder* will not Damn? *Perjury* will not Damn? Is not *Patricide* Damnable neither? If every one believe that he shall be Sav'd, through the *Virtue* of the *Promise* alone in *Baptism*: For this he openly asserts; Nor does the words, which he presently adds, correct this Sentence in any wise; but rather add to the force of it: For he saith, *That all other things, if Faith return, or stand in the Divine Promise made by the Baptized, are swallow'd in a moment in the same Faith; rather by the Truth of God, for he cannot deny himself, if you confess him,*

Luther's Words.

him, and stick Faithfully to his Promise: By which words, what else does he say, but what he has said before, that *Infidelity* excepted; *All other Crimes* are in a moment swallow'd up by Faith alone; if you Confess Christ and stick Faithfully to his Promise. That is, if you firmly believe that you are to be Sav'd by Faith; whatsoever you do notwithstanding. And that you may the less doubt what he aims at, *Contrition*, (says he) and *Confession of Sins*, as also *satisfaction*, and all these humane Inventions, will forsake you, and leave you the more unhappy, if you busie your selves with them, forgetting this Divine Truth. What Truth Pray? This, that no Sins can damn thee but *Infidelity* only. What Christian Ears can with Patience hear the Pestilentious hissing of this *Serpent*, by which he extolls *Baptism* for no other end, but to depress *Penance*, and establish the Grace of *Baptism* for a free liberty of Sinning? Contrary to which, is that Sentence of *St. Hierom*, which says, *That Penance is the Table after Ship wrack*; But this agrees not with *Luther*, for he denies Sin to be the *Ship-wrack* of Faith, and disputes it as if that only word should totally destroy all the strength of Faith. But, beside *Luther*, who is Ignorant that a Sinner not only is not Sav'd by the only Faith of *Baptism*, but also the *Baptism* will add to his Damnation? And indeed deservedly, because he has offended God, from whom he had the whole Grace of *Baptism*, and God exacts the more from him to whom he has given the more: Therefore since Faith becomes dead by wicked Works, why can it not be said, that he suffers *Ship-wrack* who falls from the Grace of God, into the Hands of the Devil: From which, without *Penance*, he cannot escape, or be renew'd to such a Condition that *Baptism* may be profitable to him? Has *St. Hierom* written wickedly in this? Does the whole Church follow

Luther's
words.

St. Hierom.

an Impious Opinion, for not believing *Luther*, that *Christians* are safe enough by *Faith* alone in the midst of their Sins, without *Penance*? Moreover, he is so taken up with the *Faith* of the *Sacrament*, that he cares not much for the form of Words, though nevertheless the word by which the *Water* is signified, ought to be of no less moment; than the *Water* it self, in which, if he thinks that any care is to be taken, that it may be Pure and Elementary; ought not some true form also to be carefully instituted, and us'd, as is approv'd, and now observ'd in the *Church*, and was formerly in use amongst the *Antients*.

After this, he so magnifies *Faith*, that he seems almost to intimate, that *Faith* alone is sufficient without the *Sacrament*. For in the mean while, he deprives the *Sacrament* of *Grace*; he says, *That the Sacrament it self profits nothing*; he denies that the *Sacraments* confer any *Grace*, or that they are effectual signs of *Grace*, or that the *Sacraments* of the *Evangelical Law* differs in any kind from those of the *Mosaical Law*, as touching the Efficacy of *Grace*: Which matter I shall not much dispute: But yet it seems to me, that seeing all things were but Figures with the *Jews*, the truth of which we have in the *Christian Law*; it may not be absurd to believe, that the *Sacraments* which the *Church* uses, do so far excel those of the *Synagogue*, as the *New Law* surpasses the *Old*; that is, as much as the *Body* is more excellent than the *Shadow*: Nor am I the first, or only man of this Opinion. For *Hugo de Sancto Victore*, whom none esteems other than a good and Learned man, has spoken thus, *We say, that all Sacraments are certain signs of Spiritual Graces which by them are confer'd. Moreover, that the signs of Spiritual Graces, according to the process of times, ought to be fram'd more evident and plain, that the knowledge of*

Hugo de
Sanct.
Victor.

Truth

Truth might increase with the effect of Salvation. And a little further, Because Circumcision could only lopp off Exterior Enormities, but not cleanse the inward filth of Pollutions. A washing Font of Water succeeded Circumcision, which purgeth the whole, that perfect Justice may be signified. I hope no body will deny, that this Doctor is of Opinion, That the Sacrament of Baptism cleanses Internally; and more efficaciously signifies perfect Justice, than ever Circumcision did. In which matter Luther takes notice of two Opinions, and refutes both: The first is, Of many who have suppos'd some secret and hidden virtue to be in the Word, and Water, which should work the Grace of God in the Soul of the Baptized. The other is, Of those who attribute no virtue to the Sacraments, but were of Opinion, That Grace was conferr'd by God alone, who according to his Covenant is present to the Sacraments instituted by himself. But because all agree in this, That Sacraments are Efficacious signs of Grace, Luther rejects the one as well as the other: For my part, as I do not know which of the Opinions is the truer, so neither dare I be so bold as to condemn either of them. For that very Opinion which now is the less assented to, to wit, That the Water by virtue of the Word, has an occult Power of Purging the Soul, seems not to be altogether absurd. For if we believe, that Fire has any influence over the Soul, either to punish or purge sins; what hinders, that Water should by the Power of God, by whom also that other thing is done, penetrate to wash away the Uncleanneſs of the Soul. Which Opinion seems to be much confirm'd by the words of St. Augustine, when he says, The Water of Baptism toucheth the Body, and washes the Heart. And also that of St. Beda, who says, That Christ by the touch of his most pure Flesh, has given the Water a Regenerate Power. Likewise that of the Prophet

Two Opini-
ons of the
Power of
the Sacra-
ment of
Baptism.

St. August

Beda.

Prophet

Prophet *Ezechiel* seems to incline towards this, *I wash'd thee with Water, and cleansed thy Blood from thee:* Ezech. 16. Which words, though they were spoken in times past before *Baptism* was Instituted, are notwithstanding, according to the custom of the *Prophets*, understood of the future. Neither speaks he only of the washing of the *Body*, in which nothing's worthy the *Prædication* of a *Prophet*; Nor was ever any other washing which wash'd the Crimes of the Soul, but the *Sacrament* of *Baptism*, of which *Ezechiel* seems to have spoken in the person of God, Prophefying that there should be a future Cleansing in the *Sacrament* of *Baptism* by the washing Font of *Water*. Which by the same *Prophet* is more plain a little after, when he speaks of the future. *I will pour out* (saith he) *clear* Ezech. 36. *Water upon you, and I will cleanse you from all your Iniquities.* Whether does he not here Promise a cleansing by *Water*? Yet *Zacharias* seems to unfold the matter more apparently, when he says, *Living Water shall flow out from Jerusalem, the one half to the Eastern Sea,* Zach. 14. *and the other half to the Great Sea.* Does not this Discourse manifest unto us the figure of *Baptism*, viz. *Water* flowing from the *Church*, which should purge both *Original* and *Actual sin*, which he does not call dead, but living; that he might demonstrate, as I suppose: That by the secret Sanctification of God, the force of *Spiritual Life* is infus'd into a *Corporal Element*. Although I do not presume to judge, (as I have said already,) nor am I curious after what manner God infuses *Grace* by the *Sacraments*, because his ways are inscrutable: Yet I believe, that by one way or other, that this *Water* should not be idle, where he fore-tells so many, and so great things, were to be done by *Water*: Especially, since *Water*, *Salt*, and other *Corporal Things*, do receive *Spiritual* force by the *Word* of
I God,

God, without the *Sacrament of Faith*; unless all those things should be spoken in vain, in which *Lights, Fire, Water, Salt, Bread, the Altar, Vestments, and Rings*, are either adjur'd by *Exorcisms*, or Blessed by the *Invocation of Grace*.

If those things, I say, receive any Virtue or Presence of the *Divinity* without the *Sacrament*: How much more credible is it, that the *Water* flowing from *Christ's* side, does infuse a Spiritual Power of Life into the Fountain of *Regeneration*? Of which *Christ* himself says, *That he who is not born again of Water, and of the Holy Ghost, shall not enter into the Kingdom of Heaven*; To which (as the *Apostle* saith) we are call'd in *Baptism*. In which *Baptism*, I am not against *Luther*, for having attributed so much to *Faith*: But on the other side, I would have him attribute so much thereto, as by It to defend an *Evil Life*, or exterminate the *Sacraments*, which it ought to form. But when he requires that certain and indubitable *Faith* in the Receiver of the *Sacraments*; for my part, I think 'tis rather to be wish'd for, than exacted. For I do not doubt, but when *St. Peter* did exhort the People after this manner, *Do Penance, and be Baptiz'd every one of you, in the Name of Jesus Christ; and receive you the Gift of the Holy Ghost unto the remission of Sins*. I doubt not but he was ready to receive all the People to *Baptism*; yet not so suddenly to have exacted that high, certain and indubitable *Faith* of *Luther* from them, which none would have been able to have known himself to have attain'd to: But he promis'd Remission of *Sins*, and *Grace* from the *Sacrament* it self, to all those who should but only present themselves, and desire it: For an undoubted and certain *Faith*, is a very great thing, which happens not always, nor to every Body; no, not perhaps to them who do not doubt.

doubt but they have it. I indeed shall not doubt to hope, but the Benignity of God assists in his *Sacraments*, and by means of Visible Signs, infuses Invisible Grace; and helps the Tepidity of Believers, by the Fervour of his *Sacraments*: That many obtain Salvation by the *Sacraments*, who can promise no more to themselves of their *Faith*, than he could, who said, *Lord I believe, help my unbelief*. In which thing, if any, besides my Adversary, think I attribute too much to the *Sacrament*; let him know, I define nothing, I appoint nothing in any Case, which may be prejudicial to *Faith*, from which I derogate nothing: But as I do not think, that *Faith* alone, without the *Sacrament*, is sufficient for him who may receive it; so neither can the *Sacrament* suffice him without *Faith*, but that both ought to concur and co-operate with their Power: And I think it more safe to allow something to the *Sacrament*, than, like *Luther*, to attribute so much to *Faith*, as to leave neither *Grace*, nor the efficacy of a Sign to the *Sacrament*.

Faith
grounded
on Reason
and the
Scriptures
Mark 9.

Besides, he makes *Faith* nothing else but a Cloak for a wicked Life, as we have before more fully declar'd; and that this may the more appear, after he has depriv'd the *Sacraments* of *Grace*, he robs the *Church* of all *Vows* and *Laws*; nor does it at all move him, that God said, *Vow, and render to God your Vows*. But as for *Vows*, I make no doubt but some of those whom he calls *Vovists* and *Votaries*, will undertake to make Answer for their own Profession: For at once, he turns them almost altogether out of the *Church*.

Vovists
and Vota-
ries.

But as for the *Laws*, I admire, that he could for shame, invent such ridiculous Things; as if *Christians* could not Sin, but that so great a multitude of Believers should be so perfect, that nothing needed to be order'd, either for the Honour of God, or the avoid-

Luther
Decrees
great liber-
ty to Chri-
stians.

Rom. 13.

Hebr. 13

1 Tim. 1.

Coloff. 3.

ing of Wickedness. But by the same Work and Policy, he robs *Princes* and *Prelates* of all Power and Authority; for what shall a *King* or *Prelate* do, if he cannot appoint any *Law*, or Execute the *Law* which is before appointed; but even like a Ship without a Rudder, suffer his People to float without Land? Where then is that saying of the *Apostle*, *Let every Creature be subject to the Higher Powers?* Where is that other of his, *If thou dost Evil, fear the King, 'tis not without reason that he carries the Sword?* Where is that, *Be Obedient to your Governours, whether to the King as Excelling?* And what follows? Why then does St. Paul say, *The Law is good?* And in another place, *The Law is the Bond of Perfection?*

Furthermore, why does St. *Augustin* say, *The Power of the King, the Right of the Owner, the Instruments of the Executioner, the Arms of the Soldier, the Discipline of the Governour, and the Severity of a good Father, were not instituted in vain.* The first have all their Customs, Causes, Reasons, Profits; and when the others are Fear'd, evil men are Restrain'd from doing evil, and the Good live quietly amongst the Wicked: But I forbear to speak of *Kings*, lest I should seem to plead my own Case. I only ask this, That if none, either Man or Angel, can appoint any *Law* among *Christians?* Why does the *Apostle* Institute for us so many *Laws*; as for Electing *Bishops*; for *Widdows*; Covering the Heads of *Women*, &c. Why has he ordain'd that a *Christian Woman* should not forsake her *Husband*, though an *Infidel*, if she be not by him first abandon'd? Why dares he say, *I my self speak to the rest, not the Lord?* Why has he exercis'd so great Power, as to command the *Incestuous* to be deliver'd over to *Satan*, to the destruction of the *Flesh*? Why has St. *Peter* stricken *Ananias* and *Saphira* his Wife with the like punishment,

punishment, for reserving to themselves a little of their own Moneys? If the *Apostles* did of themselves, besides the especial command of our Lord, appoint so many things to be observ'd by *Christians*; why may not those who succeed them, do the same for the good of the People? St. *Ambrose* Bishop of *Millain*, a Holy man, (not arrogant) has scrupled, in commanding that Married persons through his whole *Diocefs*, should abstain from their *Lawful Pleasures* during the whole time of *Lent*. And does *Luther* take it so hainously, that the *Pope* of *Rome*, Successor of St. *Peter*, *Christ's Vicar*, to whom, as to the Prince of the *Apostles*, 'tis believ'd that *Christ* gave the *Keys* of the *Church*, that by Him the rest should enter, or be kept out, should Institute a *Fast*, or *Prayers*? As for his perswading men to Obey outwardly in Body, but yet to retain to themselves their Liberty in Mind, who is so blind as not to see his Shifts and Quirks? Why carries this simple man, this *Hypocrite*, both *Water* and *Fire*? Why does he (as it were in the words of the *Apostle*) command not to serve Men; not to be subject to the Statutes of Men: And yet notwithstanding command to shew Obedience to the unjust Tyranny of the *Pope*? Does the *Apostle* Preach after this manner? *Kings* have no right over you, yet suffer you an unjust Empire. *Masters* have no right of Power over you, yet suffer an unjust Servitude. If *Luther* is of Opinion, that People ought not to Obey; why does he say, they must Obey? If he thinks they ought to Obey, why is not he himself Obedient? Why does this *Quack* Juggle thus? Why does he thus reproachfully raise himself against the *Bishop* of *Rome*, whom he says we ought to Obey? Why raises he this Tumult? Why excites he the People against him whose Tyranny, (as he calls it) he says is to be endur'd? Indeed I believe, 'tis for

no other end, than to procure to himself the good esteem of such *Malefactors* as desire to escape the punishment due to their Crimes, that so they might choose Him for their Head, who now Fights for their Liberty, and demolish *Christ's Church*, so long founded upon a firm Rock, erecting to themselves a new *Church*, compacted of Flagitious and Impious persons, contrary to that exclamation of the *Prophet*, *I have abhorr'd the Church of Evil-doers, and I will not sit with the Impious: Direct me in thy Truth, for thou art God my Saviour, and thee have I sustain'd all the day long.*

Of the Sacrament of P E N A N C E.

IT troubles me exceedingly to hear how Absurd, how Impious, and how contradictory to themselves the Trifles and Babbles are, wherewith **Luther** Bespatters the *Sacrament of Penance*. First, after his old custom, he proposes for a new thing, what is by every body commonly known, *viz. That we ought to believe the Promise of God, whereby he promiseth to those who Repent, Remission of Sins*: And then he cries out reproachfully against the *Church*, for not Teaching this *Faith*. Who I pray you, exhorts any one to the *Penance* of *Judas*; that is, To be sorry for what he has committed, and not expect Pardon? Who should tell us, that we ought to Pray for Remission of Sins, if he did not teach Pardon to be promis'd to the Penitent? What is more frequently Preach'd than the Clemency of Almighty God, which is so great, that he mercifully extends it to all persons who are willing to reform their

their wicked Lives. Did no body, besides **Luther**, ever read, *That at what time soever a Sinner Repents of his Sins, he shall be saved?* Has none ever read, that the *Adulteress* was dismiss'd? That the *Prophet* was Pardon'd, who was not only guilty of *Adultery*; but of *Murther* also? That *Paradise* was given to the *Thief* on the *Cross*; and at that time too, when he could not Cancel his Crimes committed, by any satisfaction? They who instruct the People, are so far from not teaching them this hope of obtaining Pardon; which **Luther** crys is past, that they rather seem to do it too much; the People being so easily inclin'd to relye upon this Confidence, that there is a greater need of recalling them to the other side; whereby they may contemplate the severe and inflexible Justice of God: For there is ten to be found, who sin in the too much Confidence of that Promise; rather than one who Despairs of obtaining Pardon. Let **Luther** then propose That no more for a thing so new, and strange to us, which every body already knows. Let him not any longer complain, that this is out of use, than which nothing is more usual.

Ezech. 18.

OF CONTRITION.

HAVING thus blotted out, (says **Luther**) the Promise and Faith: Let us see what they have substituted in their places. They allotted, (says he) three parts to Penance, Contrition, Confession, and Satisfaction. All which three he so handles, that it appears well enough that none of them pleaseth him. First of all, he is very angry with *Contrition*, and calls the Anger of God insupportable, because place is given to *Attrition*, and God is believ'd to supply by the *Sacrament*, what

Luther's words.

Luther displeased with Attrition.

what is wanting to man in the Sorrow for his Sins, when 'tis less vehement.

Let us see how well he maintains what he says; what he brings against himself. He teaches *Contrition* to be a great thing, not easily had: He commands all men to be certain that they have it; and to believe undoubtedly, that through the words of the Promise, all their Sins are forgiven them, and that after they are loosed by the Word of Man here on Earth, they are Absolv'd by God in Heaven. In which, thing his own Assertion will either fall back upon what he has already reprehended, or else will appear much more absurd.

For God has either promis'd to forgive Sins through *Penance*, to those only, who grieve as much for them as the nature and greatness of their Sins require, or to those who grieve not so much; or finally to such, as are in no wise sorry for their Sins. If he has promis'd forgiveness only to those, who are as *Contrite* as the greatness of their Crimes require: Then cannot **Luther** himself, (as he commands all others to be,) be assur'd, and out of doubt, that his Sins are forgiven him. For how will he be certain of his obtaining the *Promise*, when he can in no wise know that he is sufficiently *Contrite* for his Sins: For no mortal Man has ever yet known, how great *Contrition* is requir'd for mortal Sin. If God has promis'd Pardon to such as are less *Contrite*, than the greatness of their Sins require, then has he Promis'd it to such as are call'd *Attrites*; and by that **Luther** agrees with those he but now reprehended. But if God has promis'd it to such as have no manner of Sorrow for their Sins, he has surely much more promis'd it to such as are *Attrite*, that is, to such as are in some manner sorry. Wherefore if he admits, but only *Contrition*, that is a sufficient grief, then

Luther
put to a
stand on all
sides.

then can no body be assur'd, that he is Absolv'd ; and so **Luther's** certain and undoubted Confidence of *Absolution*, will perish, or be False, and Erroneus.

But he if says, That the Sins of such as do only perform a slack or Luke-warm *Penance* , are not otherwise forgiven, than by the *Sacrament* of *Penance* ; by Confessing themselves Sinners, and asking, and obtaining Pardon by the Mouth of their Brother. What is this different from the Opinion of those whom he reproves ? Who say, that *Attrition*, by means of the *Sacrament* of *Penance*, is made *Contrition* ? For what is wanting to Men, is supply'd by the *Sacrament*, or else **Luther's** position, *That man must be certain of Absolution*, is false : Whether he will or no, he must admit, if not the Word *Attrition*, at least the thing signified by it : Which if he grants, (as he will do, if he fly not from his own Opinion,) 'tis a very unreasonable trifle of him to contend concerning the *Word*, and to allow the *Effect*. Again, He sets upon the whole *Church* with magnificent Words, as though it perversely taught *Contrition*, in exhorting us to acquire it by the Collection and *Aspect* of our Sins : When we ought to be first taught, as he says, the Beginnings and Causes of *Contrition*, to wit, The immovable truth of Divine Threatnings, and Promises : As though such things were not every where taught among the People ; many passages of *Scriptures* for that Opinion being alledged, not less Threatning, nor less Comfortable ; the Causes likewise added to procure *Contrition* ; nor less Efficacious, than those which **Luther** exacts, and much more Holy. For these Causes do almost propose nothing, but the fear of Punishment, or the hopes of Reward ; which is a Conversion not so acceptable to God, as a Conversion caus'd by *Love*. That may be done, not only by proposing what **Luther** advises, viz. *Gods*

Luther
in a *La-*
birinth.

Threatnings, and Promise of Remission ; but also what they Teach, whom Luther derides, as if they Taught nothing at all, *to wit*, The Bounty of God towards Us, and his exceeding great Benefits conferr'd upon Us ; when, not only undeserving Good, but even demeriting Evil. For the Sinner having consider'd these things, will rather be touch'd with Sorrow, for having offended so Pious a *Father* ; than so Potent a *Lord* ; and will less dread his own Punishment, than Gods Anger : Neither will he be so desirous of Heaven, as of Gods Favour : This consideration of *Divine Bounty* formeth *Contrition* ; Knowest thou, O Man, (says the *Apostle*,) *That the Bounty of God invites thee to Penance* ? And as I have said, forms a more Holy *Contrition*, than that which from the fear of Punishment, and hopes of Pardon, is form'd by Luther ; who Boasts, that no body Teaches *Threatnings* , but himself ; when all men do Teach them, and better too.

Of CONFESSION.

HE so treats of *Confession*, as to hold, *That in public Crimes, where the Sin is known to all People, without Confession, there* (where 'tis less matter,) *Confession is to be made.* But in the *Confession* of secret Sins, he has so uncertain turnings ; that though he seem not altogether to reject it, yet can it not be known by him whether he admits it as a thing commanded or no. For he denies it to be prov'd by Scripture, and yet says, *That it pleases him well, and that it is profitable and necessary* ; Yet he does not say it to be necessary to all ; but as I suppose, only for to pacify troubled Consciences ;

ences; giving it to be understood, that if any Body have a Conscience like his own, which should be either safe for his own Sanctity, or assur'd of the Word of the *Divine Promise*, he need not confess his secret Sins at all; otherwise, if any man be scrupulous, he may Confess himself to quiet his Conscience. Wherefore, seeing he has so dubiously suspended his words, I have thought fit to speak something more plainly of the necessity of *Confession*: And because he denies the *Confession* of secret Sins to be prov'd by *Scripture*; I will in the first place propose that passage in *Ecclesiasticus*, which seems to many, besides me, to comprehend all the three parts of *Penance*. My Son, (saith he) neglect not thy self in thine Infirmary, but Adore our Lord, and he will Cure thee; Turn thy self from thy Sins, and lift up thine Hand, and Cleanse thy Heart from all Sin. For God Cures, whilst he looses in Heaven what the Priest has loos'd on Earth: We lift up our Hands in a *Satisfaction*; We turn from our Sins by *Contrition*: And in *Confession* we Cleanse our Hearts from Sin: According to that of the Prophet, Pour out your Hearts before him. St. Chrysostom also comprehends the three parts of *Penance*, when he says, Perfect Penance compells the Sinner to endure all things willingly: And further, he says, Contrition in his Heart, Confession in his Mouth, A perfect Humility in his Works; this is Fruitful Penance. This also makes for *Confession*. Know the face of your own Cattle: But how can he know it, if it be not shewn him? What is more clear than that in *Numbers* the 5. The Lord spoke to Moses, saying, speak to the Children of Israel, When a Man or Woman has Committed a Sin, of all the Sins which are wont to happen unto Men; and have through negligence transgress'd the Commandments of our Lord, and have sinned; they shall Confess their Sins. To this also be-

Ecclef. 38.

Psal. 61.

St. Chrys.

Prov. 27.

longs that of the *Jewish* Old Law, which had all things in Figure, The People Infected with the *Leprosy* were commanded to shew themselves to the *Priest*. For if God has therefore written in the Law, *You shall not bind the Mouth of the Oxen that treads out the Corn*; That he might admonish us, that it is but just, that he that serves at the *Altar*, should live by the *Altar*, (as the *Apostle* declares, who says, *That this is written in the Law, not for the Oxen, but for Men: For what care, saith he, takes God for Oxen?*) There is no reason of doubt, but that by this *Leprosy* of the Body in the *Carnal Law*, was signify'd that of *Sin* in the *Spiritual Law*. And that *Christ* might bring us to the understanding of this by degrees, he said to the *Lepers* which he cleansed, not only from the *Leprosy* of the Body, but also of the Soul; *Go shew your selves to the Priest*. That of *St. James* also, *Confess your Sins to one another*: Though I am not Ignorant of the various Interpretations given by many to this place; yet I am of Opinion, and many more besides me, that it is commanded of *Sacramental Confession*. Or doth not that manifestly confirm *Confession*, which our Lord saith by *Esais*, *Declare thou thy wickedness that thou mayest be Justify'd*? If the Authority of the *Fathers* ought to have any Credit, sure it deserves it in this.

St. Ambrose saith, *No man can be justify'd from Sin, if he do not Confess his Sin*. What can be more plainly spoken? Moreover, *St. John Chrysostom* says, *He cannot receive the Grace of God, unless he be cleansed from all his Sins by Confession*. Lastly *St. Augustin*, *Do Penance, such as is done in the Church*; *Let no man say to himself, I do it secretly, because I do it with God: Therefore without reason was it said, What you shall loose on Earth: Therefore without reason is it, that the Keys were given*. Put the case, that not one word was particularly, or

figu-

Levit. 13.
Deut. 15.

1 Cor. 9.

Luk. 17.

Jam. 5.

Esaia 43.

S. Ambros.

S. Chryf.

S. August.

figuratively read of *Confession*, nor any thing spoken of it by the *Holy Fathers*. Yet when I consider that all People have discover'd their Sins to the *Priests*, for so many Ages: When I consider the good that continually follows the practice of it, and no Evil at all; I cannot think, or believe it to be establish'd, or upholden by any Humane Invention, but by the Divine Order of God. For the People could never by any Humane Authority be induc'd to discover their secret Sins, which they abhor in their Consciences, and which they are so much concern'd to conceal, with such shame, and Confusion; and so undoubtedly to a man that might, when he pleas'd, betray them. Neither could it happen, that among such great numbers of *Priests*, some good, and some bad, indifferently hearing *Confessions*, they should all retain them; and that also, when some of them can keep nothing else secret: If God himself, the Author of the *Sacrament*, did not by his especial Grace, defend this so wholesom a thing. For my part, let *Luther* say what he will, I believe that *Confession* was Instituted, and is preserv'd by God himself; not by any custom of the People, or Institution of the *Fathers*.

Now *Luther's* condemning the reservation of some Sins, by which a particular *Priest* is restrain'd from remitting all; but that some are not forgiven, but by the hand of a *Bishop*, some by the Hand of the *Pope* himself; This shews how this popular man so levels all things, as that, through the hatred he bears to the Chief *Bishop*, he casts all other *Bishops* into the rank of the lowest *Priests*, being so blinded with Malice, as not to discern *Jurisdiction*, from *Order*; Nay, so blind, as not to see any *Order* at all, but mingles, and confounds all things with horreur, and reduces *Priests* themselves into the Rank of *Lay-men*. Seeing God has form'd this his *Church-Militant*, to the example of the

Triumphant: Why, reading there so many *Degrees*, so many *Orders*, admits he in this neither *Degree*, nor *Order*, nor any difference at all? Why then has the *Apostle* writ so much of *Bishops*, if a *Bishop* has no more Power over his Flock, than any other *Priest*, nor than a *Lay-man*? But we will speak of the *Laity* hereafter, let us now speak of *Priests*. Every *Priest* indeed has *Orders*, but not Authority of Judging, (any thing belonging to him that *Absolves*) before the care of some Flock be committed unto him: Yet he is thought a fit person for it before. If the *Bishop* then, who has care of the whole *Diocefs*, commits any part of his Care to a *Priest*; does not Reason teach us, that this Man can bind or loose no more than what the other has permitted him, without whose command, he could not have bound or loos'd any thing at all amongst the People; for the same thing is not lawful for the *Bishop* to do in another *Diocefs*. What wonder then, if the *Bishop* reserves some things to himself, whose Care is greater than what might be committed to every person, though not the least Learn'd? When it has been for so many Ages observ'd, fearing least the People should fall more pronely into Sin, when the Power of Remission should be propos'd to them in so easie a manner. **Luther** now at last, that no body through the difficulty of *Penance* should be deter'd from Sin, commands every thing to be permitted to every person; not to *Priests* only, but also to the *Laity*. Nay, he comes to that height of madness, that though Women have commonly that bad esteem of not being able to Conceal any thing of a Secret; yet is he willing Men should have them to Hear their *Confessions*. But I suppose, since the *Apostle* permits not a Woman to Teach, **Luther** will not make her a *Priest*; because he denies almost any to be a *Priest*, who

Luther
permits
Women to
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fessions.

who is not a *Preacher*. But the Sentiments of the *Holy Fathers*, declare, That we ought to *Confess* our Sins only to *Priests*, unless otherwise forc'd by necessity. *Let him come*, (saith *St. Augustin*) to the *Priests*, who can administer to him the *Keys of the Church*. *S. August.*
 He does not say, *Let him come to Lay-men*, or let him come to *Women*. The same thing he further tells us more plainly in another place. *He that Repents, let him truly Repent; let him signify his Grief by Tears; let him present his Life to God by the Priest; let him prevent the Judgement of God by Confession. For the Lord commanded them that should be cleans'd, that they should shew themselves to the Priest.* By this, Teaching us, that Sins are to be Confess'd by a Corporal presence. Likewise *Pope Leo*, *Christ gave this Power to the Governors of the Church, that they should give the satisfaction of Penance to them that Confess.* Further, *Venerable Beda*, *Let us discover our light and daily Crimes to our Co-equals, and our grievous Sins to the Priest; and as long as they have Dominion in us, let us take care to purge them; for Sins cannot be forgiven without Confession.* Moreover, what should *Confession* avail us, if *Absolution* did not follow by the *Keys of the Church*. *But this Power* (saith *St. Ambrose*) *is given only to Priests.* *S. Ambros.*
 In another place he declares what the sense of these words are, when he says, *The words of God remit Sin, the Priest is Judge.* Likewise *St. Augustine* in another place writes most plainly, saying, *He that doth Penance without the appointment of the Priest, frustrates the Keys of the Church.* Now let any one Judge of the Truth of *Luther's Opinion*, who, contrary to the Sentiments of all the *Holy Fathers*, draws the *Keys of the Church* to the *Laity*, and to *Women*: And says, that these words of *Christ*, *Whatsoever you shall bind, &c.* Are spoken, not only to *Priests*, but also to all the *Faithful*.

ful. *Marcus Æmilius Scaurus*, a man most Excellent, and of known Honesty, being accus'd at *Rome* to the People, by *Varius Sucionensis*, a man of little Sincerity : His Accuser having made a long and tedious Discourse ; *Scaurus* confidently relying on the Judgement of the People, not thinking him worthy of an Answer, said, *Romans*, *Varius Sucionensis* says it, *Æmilius Scaurus* denies it ; which of them do you believe ? By which words, the People applauding this Honourable Man ; Scorn'd the idle Accusation of his Babbling Adversary. Which Discourse seems not to agree more to them, then to what we here state : For *Luther* says, That the Word of *Christ* concerning the *Keys* are spoken to the *Laity* ; *St. Augustin* denies it : which of them is the rather to be believ'd ? *Luther* affirms, *Bede* denies ; whether of them will you believe ? *Luther* affirms, *St. Ambrose* denies ; whether of them has the greatest Credit ? Finally, *Luther* affirms it, and the whole *Church* deny it : Whether do you think is to be believ'd ? But if any body be so mad, as to believe with *Luther*, that he ought to Confess himself to a *Woman* ; perhaps it may not be amiss for him also, to follow that other Opinion of *Luther* ; in which he perswades us, not to be too careful in calling to mind our Sins. For certainly 'tis not altogether convenient to be too Solicitous in examining your memory for what you are to put into such a persons Ear, who has so large and passable a road from her *Ear* to her *Tongue*. Otherwise, seeing it may be done without any such danger ; I shall not scruple to prefer before the Council of *Luther*, the example of the *Prophet* ; who saith, *In bitterness will I reckon over all my years unto thee : All my years*, (says he) *and that in bitterness* : For such a Confession, not only cleanses from Sins past, but also begets abundantly new *Grace* ; according to that of *St.*

Ambrose, *S. Peter* became more Faithful after he bewail'd the loss of his Faith; and so he obtain'd a greater Grace than he had lost. *St. Gregory* following him, says, *That Life which is fervent in Love after Sin, is much more acceptable to God, than Innocency that is sluggish in security.* When *Luther* calls them idle People, who are of Opinion that the Circumstances of Sin are to be Confess'd: See how much in this *St. Augustin* differs from him, when he says, *Let him consider the quality of the Crime; as to Place, Time, Perseverance, Distinction of Persons, and with what Temptation it was done; how often the Sin was Committed? For a Fornicator ought to repent according to the Excellency of his State, or Affairs, and according to the quality of the person with whom he has sinned, according to the Crime it self; if in a Sacred place, in time of Prayer, as Holy-days, and times of Fasting; he is to consider how long he persisted in Sin, and let his Sorrow be according to his Perseverance in Sin, and by what assault he was overcome; for some there are, who far from being overcome, do voluntarily offer themselves to Sin; nor do they stay for Temptation, but prevent the Pleasure: Let him consider with what pleasure, and how often, he has committed the Sin: All these Circumstances are to be Confess'd, and Bewail'd, that when he has known his Sin, he may soon find God Propitious to him. In pondering the weight of his Offences, let him Consider of what Age he is, of what Understanding, and Order: Let him ponder each of these singly, and examine the manner of the Crime, purging with Tears every quality of the Vice.* Hitherto the words of *St. Augustin*: That *Luther* may not think that Circumstances do not appertain to Confession; who has more diligently reckon'd up the Circumstances of Sins, than this Holy Man? I scarce know, whether *Luther* will find any one of these he calls idle. But if the various Circumstances of Sin is

so diligently to be call'd to mind, how much more are hainous and different Crimes to be collected, and our Conscience diligently to be examin'd, that if possible, we may not let one Sin escape our knowledge? For what **Luther** darts as a keen shaft, *That no body can possibly Confess all his Sins, because none can remember them all*, is indeed but a very obtuse one: For who knows not, that none of those who said, All Sins are to be Confess'd, was so stupid as to think, that a man must tell the *Priest* in his Ear, what came not into his own memory to *Confess*?

OF SATISFACTION.

I Know not how **Luther** will satisfy others concerning *Satisfaction*: For my part, I think that rather than he would be Silent, he would chuse to speak many things of no signification at all. For first, when he says, *That the Church so Teaches Satisfaction, as that the People can never understand true Satisfaction, which is a Renovation of Life*; Who does not see it to be a Calumny? Who taught **Luther**, that the Church does not teach, That we ought to renew our Lives? He has not travell'd over the whole Church, He has not been present at all *Confessions*, to hear this Ignorance of the *Priest*; 'Tis necessary then, that he has the *Holy Ghost* in his bosom, or some *Devil* in his Breast, who has inspir'd this into him. But what Spirit soever this was, it could not be a good one, that taught him a Lye, but that Spirit of whom it is said, *The Devil is a Lyer, and the Father of Lyes*; Because there is none that

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lunmy.

that knows not That to be false, which Luther affirms to be true : For who was ever so Doltish, as to enjoyn such satisfactory Works for past Sins, as should indulge the future ? Who does not, continually when he *Absolves*, pronounce these words of Christ, *Go, and sin no more* ? And that of St. Paul, *As you have exhibited your Members to serve uncleanness, and Iniquity, unto Iniquity, so now exhibit your Members to serve Justice unto Sanctification*. Who has not read that of St. Gregory, *We are not able to perform our Penance, as we ought, unless we know the manner of the same Penance* ? For to do *Penance*, is to bewail our Sins formerly committed, and resolve not to do any thing hereafter that we should have cause to sorrow for. For he that laments the past, so as to commit the future, knows not how to perform *Penance*, but dissembleth. For what avails it to any body, to grieve for his Sins of *Luxury*, and yet to burn with *Covetousness* ? If there were nothing of this said : Yet seeing the Priest imposes *Penance* for Sins committed, he shews that the thing it self is not to be again committed, which must again be punish'd. 'Tis therefore very evident, that Luther has no regard to what he says, so he may say but somewhat that may slander the Church : Which thing always appears wheresoever, as in some matter of great moment, he cries aloud, even as he does in these words : *For what monstrous things are we indebted to thee thou See of Rome, and to thy Murthering Laws and Rites, whereby thou hast so destroy'd the whole World, that People think they can satisfy God for their Sins, by Works ; when nothing, but the Faith only of a Contrite Heart, can satisfy : Which by these Tumults thou not only putst to Silence, but even oppressest, only that thy Insatiable Blood-Suckers may have People to say to them, bring, bring, that you may sell Sins*. Who would not

think, by reading these so furious and Tragical words, but **Luther** had discover'd some great, and abominable Prodigies in the *Roman See*? But he that diligently examines all these things, will see that, *The Mountains brings forth a ridiculous Mouse*, For first, how ridiculous is that exclamation of his against the *See of Rome*? As if *Works of Satisfaction* were only exacted, and *Penance* impos'd only at *Rome*, and not through the whole *Church* in all parts of the *World*: Or, as if many of the *Laws*, which he calls *Murthering Laws*, were not ordain'd in former times by the *Holy Fathers*, and publick Consent of all *Christians* in *Synods*, and *General Councils*. Finally, when he says, *That we cannot satisfy God by Works, but by Faith alone*; If he means, that by *Works* alone without *Faith* we cannot do it; he shews but his folly, by railing against the *See of Rome*, in which none was ever yet so foolish, as to say, that *Works* without *Faith* can satisfy; being not ignorant of that of *St. Paul*, *What is not of Faith is Sin*. But if he thinks that *Works* are superfluous, and that *Faith* alone is sufficient, whatever the *Works* be; then he says something, and Dissents truly from the *Roman Church*; which, with *St. James* believes, *That Faith without Works is dead*. You see how impertinently **Luther** troubles himself, who so inveighs against the *Roman See*, as in the mean while thus to involve himself in the snares of Folly and Impiety. Although indeed, I think 'tis more probable, that **Luther** is of Opinion, that *Faith* without *Good-works* is always sufficient to *Salvation*: For that he is of that Opinion, evidently appears; as well by other passages of his, as by his saying, *That God does nothing regard our Works, nor has any need of them: But he has need that we should esteem him true in his Promises*. What **Luther** meant by these words, he knows best himself.

Rom. 14.

James 2.

Luther's
Words.

For

For my part, I believe, that God cares for our *Faith* and our *Works*, and that he stands in need of neither our *Faith*, nor our *Works*. For though God has no want of our Goods, yet has he so much care of what we do, that he commands some things to be done, and forbids other things: Without whose care, not so much as one Sparrow falls to the Earth, *Five of which are sold for two Farthings*. But because Luther urges, that a Penitent ought only to renew his Life, and neglect to undergo any *Penance* from the *Priest*, for his past Sins: Let us here what St. *Augustin* has writ on this Subject: 'Tis not sufficient, (says he) to change our *Manners to better*, and forsake our former *Wickedness*; unless we do also satisfy our Lord, for the Sins committed, by the sorrow of *Penance*, by the *Sobbs of Humility*; by the *Sacrifice of a Contrite Heart*, with the *Co-operation of Alms-deeds, and Fasts*. And in another place, he saith, Let the Penitent deliver himself altogether unto the *Judgement and Power of the Priest*. Reserving nothing of himself to himself, that he may be ready to do all things, as he is commanded towards recovering the Life of the Soul; which he should do to avoid the Death of the Body. Likewise in another place, The *Priests do also bind*, (says he) while they enjoin the satisfaction of *Penance to those who come to Confession*, they loose when they remit any thing thereof: For they exercise a *Work of Justice towards Sinners*; when they bind them with just *Punishment*; a work of *Mercy when they remit somewhat of the same punishment*: I hope I have plainly made appear how rashly he Calumniates the Church; and through the whole *Sacrament of Penance*, how Impertinent, how Impious, and how absurd he is against the *Holy Fathers*, against *Scriptures*, against the publick *Faith of the Church*, against the Consent of so many Ages and People, even against common sense.

God e-
seems our
works.

Luke 12.

S. August.

sense it self; with which he is not yet content, but after having held a long time that *Penance* is a *Sacrament*, he began in the end of his Book to repent himself, that it should contain any thing of Truth at all; and therefore, as his custom is, changes his Opinion into a worse; and wholly denies *Penance* to be a *Sacrament*. Yet he Confesses before, *That he does not doubt, but that whoever of his own accord, or mov'd by reproofs, has privately Confess'd himself before any Brother, and demanded Pardon, and amends himself; is Absolv'd from all his secret Sins.* If that be his Sentiments, though false indeed; because he says, *Before any Brother privately, and that indifferently; whether he ask Pardon of his own accord, or as forc'd thereto by rebukes:* Yet if think such a *Penance* to be Profitable, why excludes he it from the number of the *Sacraments*? Not indeed for any other intent, but that it may be the less valu'd; and being depriv'd of the Name of a *Sacrament* (which amongst *Christians* is in great Veneration,) it might become despicable: For which thing he finds no other pretext, but that *Penance* has no visible sign; as though the Exterior *Penance*, or the very Act and Gestures of the Body, when the *Priest* Absolves the *Penitent*, could not be a sign of Spiritual Grace, by which the *Penitent* obtains *Remission*. But in fine, to conclude this Discourse of *Penance*, I wish he may at last repent himself, for having treated of *Penance* after so evil a manner. And that he may wholesomly perform all its parts, as he endeavours to destroy them all: That he may be Contrite for his Malice, *Confess* publicly his Errours, and submit himself to the Judgement of the *Church* (which with so many *Blasphemies* he has offended) he may recompense for what he has before committed, with the greatest satisfaction possible; for indeed he cannot do it worthily.

Of CONFIRMATION.

Luther is so far from admitting *Confirmation* to be a *Sacrament*, that on the contrary, he says, *He admires what the Churches intention was in making it one.* And this most Impertinent Babler trifles thus in so Sacred a thing, asking why the *Church* does not make three *Sacraments* of *Bread*, as having in *Scripture* some occasions to do it? The *Church* has not done any such thing, because she takes no occasions from any words whatsoever in *Scripture*; for having any other *Sacraments* than those which were instituted by *Christ*, and Sanctified by his most *Holy Blood*: Even so it omits none of them which have been given by *Christ*, and his *Apostles*, and transmitted to us, as it were from hand to hand, though nothing should be writ of them in any place.

Luther's
trifles.

But when he says, *Confirmation works no Salvation*; that it is supported by no Promise of *Christ*. He only says this, proving nothing, but only denying all. But when *Luther* makes mention of some passages, from which (though he laugh at it) the *Sacrament* of *Confirmation* may probably have its beginning: Why Judges he so perversely of the whole *Church*, as if it should rashly admit a *Sacrament*; because he reads no Word of Promise in these places, as if *Christ* had promis'd, said, or done, nothing but what the *Evangelists* mention in the *Scriptures*! By this reason, if there was no *Gospel* but that of *St. John*, he should deny the Institution of the *Sacrament* of our *Lords Supper*, of which Institution *St. John* writes nothing at all; who, by the same Council of God, where, by many other things done by *Jesus*, have been omitted by all; which (as
the

the *Evangelist* himself saith) are not written in this Book, and which the whole World could not contain ; of which, some have by the Mouth of the *Apostles*, been deliver'd to the *Faithful*, and have been ever after conserv'd by the perpetual *Faith* of the *Holy Catholick Church* : Whom I think you ought to believe concerning some things which are not in the *Gospels*. When (as *St. Augustin* says) *You could never know which is the Scripture it self, but by the Tradition of the Church.* And though none should have been ever written, yet the *Gospel* would have always remain'd written in the Hearts of the *Faithful*, which was more Antient then all the Books of the *Evangelists*. Let not *Luther* think it is a Prevailing Argument to prove the Nullity of the *Sacraments*, not to find them Instituted in the *Scriptures*. Otherwise, if he admits nothing at all, but what he reads clearly in the *Gospel*, that he may have no place for wrangling : How comes he to believe, (if he believes it, for he scarce believes any thing at all,) the perpetual Virginity of the Blessed Virgin *Mary*? Of which he is so far from finding any thing in *Scripture*, that *Helvidius* took occasion by *Scripture* it self to prove the contrary. Neither is any thing oppos'd against him, but the *Faith* of the whole *Church*, which is no where greater and stronger then in the *Sacraments*. For my part, I do not think that any person who has the least spark of *Faith* in him, can be perswaded, that *Christ who prayed for St. Peter, that his Faith should not fail.* *Who plac'd his Church on a firm Rock* ; Should suffer her for so many Ages to be bound by vain Signs of Corporal things, under an Erroneous Confidence of their being *Divine Sacraments*. If nothing should be read of it any where, yet those who were present, and Convers'd with our Lord, could by word of Mouth tell what his mind was, of whom

Luther
strongly
press'd to
respe& the
Traditions
of the
Church.

Luke 22.
Mat. 7.

whom himself says, *Ye are Witnesses who have been with me from the beginning.* What was to be done, might be taught by the *Holy Ghost*, of whom *Christ* said, *But when the Paraclete comes whom I will send you from the Father, the Spirit of Truth which proceedeth from the Father, he shall give Testimony of me.* And in another place; *When he shall come, that is, the Spirit of Truth, he shall Teach you all Truth, for he shall not speak of himself; but what things soever he shall hear, he shall speak; and the things that are to come he shall shew you.* Shall we believe then, that the *Church* having so many, and so great *Ministers*, so many living *Evangelists*, and that *Spirit* which inspires *Truth*, has rashly Instituted a *Sacrament*, and puts her hope in an empty Sign? Or shall we not rather believe, that it has Learn'd from the *Apostles*, and from the *Spirit of Truth*? Certainly, if the *Name* of this *Sacrament*, the *Minister*, and the *Virtue* Promis'd in it, be consider'd, it will appear not to be a thing which we may believe to be unadvisedly us'd by the *Church*. For as *Hugo de St. Victore* saith, *From Chrism is Christ Named; from Christ, Christian.* Every one ought to have taken *Chrism*, or *Unction*, since from It they take their common Name. For we are all an *Elected Nation*, and a *Royal Priesthood in Christ*: We are not *Anointed*, unless in case of necessity, but by the *Bishops*, that they may Seal the *Christian*, and give him the *Holy Ghost*. Even (says he) as we read that the *Apostles* only, in the *Primitive Church* had Power to give the *Holy Ghost* by *Imposition of Hands*. The same *Doctor* declares also the *Fruit* of the *Sacrament*, *As the Remission of Sins*, (saith he) *is receiv'd in Baptism*; so by the *Imposition of Hands*, the *Holy Ghost* is given: *There Grace is given to the Remission of Sins: Here Grace is given to Confirmation; for what avails it you to be lifted up from your fall, if you are not Con-*

Joh. 15.

Joh. 15.

Joh. 16.

Hugo de
St. Victore

Acts.

The fruit
of the Sa-
crament.

firm'd to stand? These are *Hugo's* words, which are also Consonant to Reason. For as in the Corporal Life, besides Generation, by which we get Life, another Action is requir'd, by which we may increase, and grow to the Perfection of strength: So in the Spiritual Life, which is requir'd by Regeneration in *Baptism*, the *Sacrament of Confirmation* is necessary, by which the Spiritual Life is led to perfect Virtue, and the *Holy Ghost* is given for perfect strength. And besides, the *Sacrament of Baptism*, which helps us to believe, *Confirmation* is profitable to give us Courage to *Confess* our Faith boldly. For to this it is ordain'd, that Man may, before the Persecutor, boldly *Confess* his Faith: And this is what *Melchiades* saith, In *Baptism* we are regenerated to Life, after *Baptism* we are Confirm'd for the Combat; for *Confirmation* Arms, and Instructs us against the Agonies of this World.

S. Hierom
against the
Luciferi-
ans.

Finally, that *Luther* may understand that this *Sacrament* is no new thing, or vain fiction; but that it is so far from being void of Grace, that it confers the Spirit of Grace and Truth. We will here relate what *St. Hierom* has written of this *Sacrament of Confirmation*. *If the Bishop impose his Hand, 'tis on them who have been Baptiz'd in the True Faith, who have believ'd in the Father, Son and Holy Ghost, Three Persons and One Substance. But the Arian, who believes in no other (stop your Ears that you may not be polluted with the Words of such monstrous Impiety,) but in the Father alone, In Jesus Christ as a Creature, in the Holy Ghost as Servant to both; how shall he receive the Holy Ghost from the Church who has not as yet obtain'd Remission of his Sins? For the Holy Ghost inhabits not, but where Faith is pure, nor remains but in that Church which has true Faith for her Guide.*

of the Seven SACRAMENTS.

83

If in this place, you ask why he that is Baptiz'd in the Church, receives not the Holy Ghost, but by the Hands of the Bishop? Learn, that this Observation is descended from this Authority; because after our Lords Ascension the Holy Ghost descended on the Apostles, and we find the same to have been done in many places. Hitherto St. Hierom. Which Sentence is also confirm'd by divers passages in the Scripture, and particularly by that in the Acts, which shews that the People Baptiz'd before in Samaria, receiv'd the Holy Ghost when Peter and John came among them, and laid their Hands upon them. I therefore admire what came into Luther's mind to dispute that Confirmation is only to be accounted a Rite and a Ceremony, and deny it to be a Sacrament: When 'tis demonstrated, not only by the Testimony of Holy Fathers, and by the Faith of the whole Church, but also by clear passages of Scripture; that not only Grace, but also the very Spirit of Grace, is conferr'd by the visible Sign of the Bishops Imposition of Hands.

Why Bishops only impose Hands on the Baptiz'd, that they may receive the Holy Ghost.

ACTS 8.

Let Luther therefore forbear to condemn any more the Sacrament of Confirmation, which the Dignity of the Minister, the Authority of the Church, and the Profit of the Sacrament it self, Commends.

Of the Sacrament of MARRIAGE.

MArriage, the first of all Sacraments, Celebrated by the first of Mankind, and Honour'd with our Saviour's first Miracle, being for so long time had in a Religious Veneration for its very Name of a Sacra-

ment : Is now at the last, that People should not so much regard or value *Conjugal Faith*, deny'd by **Luther** to be any *Sacrament* at all ; and as in other *Sacraments*, some of which he takes away, by denying the Sign Instituted ; others, by denying Promis'd Grace, he denies both of them to be in *Marriage* ; holding, that *Grace* has been no where promis'd thereby. He Teaches also, That it has been no where Instituted for a Sign : And how knows he this ? *Because* (says he) *we read it not*. O strong Reason, and Mother of many *Heresies* ! This was the Fountain from which *Helvidius* drew his Venom. You admit no *Sacrament*, unless you read its Institution in a Book ? What Book has he ever writ who Instituted all ? *Concerning some things*, (says he) *I believe* *Christ's Evangelists* : Why then does he not in some things believe also the *Church of Christ* ? Who is by *Christ* himself preferr'd to all the *Evangelists*, which have been only Members of the *Church* ? Wherefore if he Confides so much in one, why does he distrust altogether ? If he attribute so much to a Member, why nothing at all to the whole Body ?

The *Church* believes it to be a *Sacrament* ; that it has been Instituted by God, given by *Christ*, and left to Us by his *Apostles* ; deliver'd afterwards by the *Holy Fathers* for a *Sacrament*, and given as it were from Hand to Hand down to Us. From us also as a *Sacrament* down to Posterity, and to be Honour'd to the end of the World. The *Church* believes this ; and tells you what it believes too. The same *Church* that says, *The Evangelists writ the Gospel*, tells you this also. For if the *Church* had not said, That the *Gospel of John*, is the *Gospel of John*, you should not have known it ; For you were not by him when he writ it. Why then do you not believe the *Church*, when she tells you that *Christ* has done these things, has Instituted these *Sacraments*,

craments, that the *Apostles* have deliver'd them ; as well as when she says, *That the Evangelists writ such, and such Gospels ?*

But **Luther** says, *Marriage was amongst the Antient Patriarchs, and amongst the Gentiles ; and that as truly as amongst us, yet was it not a Sacrament with either of them.* As for the *Fathers* that were under the *Law*, and before the *Law*, I do not agree with **Luther** ; but am certain, that *Marriage* was a *Sacrament* with them ; as *Circumcision*. But amongst the *Gentiles* the Case is otherwise, for their *Marriage* depended on the Custom, and *Laws* of each People. So that some *Marriages* were Lawful with some of them, which by others was accounted Ridiculous : And yet, contrary to **Luther**, we find some of Opinion, that even the *Marriages* of the *Gentiles* was a *Sacrament* amongst them. For *St. Augustin* says, *That the Sacrament of Marriage is common to all Nations : But the Sanctity of it is only in the City of our God, and in his Holy Mountain, [the Church,]* On which Sentiment, let him that pleases read *Hugo de Sancto Victore*. But though the *Marriage* of the Unfaithful be no *Sacrament*, yet does it not follow what **Luther** Infers, *That the Marriage of the Faithful is none neither.* For the People of God have something more Holy in *Marriage*, and have always had, as well at its first Institution, as when it was Honour'd with *Laws* given by God. Moreover, the *Gentiles*, because 'twas acted as a Humane thing amongst them, was wont by *Compacts* and *Humane Laws*, to take *Wives*, and after to reject them again. *Divorcement* was not Lawful in former times amongst the People of God : For though God by *Moses* permitted the Bill of *Divorcement* amongst the *Hebrews* ; yet *Christ* Confesses that it was indulg'd them for the hardness of the Peoples Hearts : For from the Beginning (saith our Saviour,) it

was not so. But *Christ* hath restor'd *Christians* to Pri-
 stine Sanctity, Consecrating *Marriage* with an Inde-
 solvable Bond of Society, unless in Case of *Fornica-*
tion, between those, whom no Humane Errour, but
 God himself has joyn'd together. It follows not there-
 fore, that if *Marriage* has not been a *Sacrament* among
 the *Gentiles*, it must be none amongst Us *Christians*,
 or has not been a *Sacrament* amongst the Antient *Pa-*
triarchs. Amongst *Christians*, if 'twas no where read,
 yet the *Faith* of the *Church* ought to suffice us. And
 yet that one passage of the *Apostle*, which *Luther* en-
 deavours to put by with a Scoff, does plainly demon-
 strate, that *Marriage*, not only now, but also at the very
 first beginning of Mankind, was Instituted a *Sacra-*
ment : Which I suppose will not be doubted by any
 body who reads that part of the *Epistle* to the *Ephesians*,
 and Attentively Considers it. Which whole passage
 we have here inserted, because by any mans words,
 it cannot be more clearly explicated than 'tis already
 by the *Apostle* himself, who has so plainly shewn us
 his mind therein, that no place of refuge is left to *Lut-*
 ther's impertinent Calumnies. For he saith, *Let Wo-*
men be subject to their Husbands, as to our Lord: Be-
cause the Man is Head of the Woman, as Christ is Head
of the Church: Himself the Saviour of his Body. But
as the Church is subject to Christ, so the Women to their
Husbands in all things. Husband love your Wives, even
as Christ Loved the Church, and deliver'd himself for it.
That he might Sanctify it, cleansing it by the Laver of
Water in the Word; That he might present to himself a
Glorious Church, not having spot or wrinkle, or any such
thing, but that it may be Holy and unspotted. So also
Men ought to Love their Wives as their own Bodies;
he that loveth his Wife, loveth himself. For no man
ever hated his own Flesh, but he nourishes and cherishes
 it,

Ephes. 5.

it, as also Christ the Church. Because we are Members of his Body, of his Flesh, and of his Bones: For this cause shall a man leave Father and Mother, and cleave to his Wife, and they shall be Two in one flesh. This is a great Sacrament: But I speak in Christ, and in the Church. You see how the Blessed Apostle teacheth every where, that the Marriage of Man and Wife is a Sacrament; which represents the Conjunction of Christ with his Church: For he Teacheth, that God Consecrated Matrimony, that it might be the Mystery of Christ joyn'd with his Church. He tells you, *That the Man and the Wife makes one Body, of which the Man is the Head. And that Christ and the Church makes one Body, of which Christ is Head.* He makes the chief cause why the Husband ought to Love his Wife; no other then that he may not be an *unlike Sign* to Christ whom he represents: And this he makes rather the Cause, then that common Nature of the Male and Female, which of it self should also excite Love. He by the same Example, *Exhorts the Wife to Fear, and Respect her Husband*; that is, because she represents the Church of Christ. And after he has by many words Inculcated these things over and over again; fearing least any Body should think this Comparison of the Husband with Christ, and the Wife with the Church, to be some similitude, us'd only for the conveniency of the Exhortation, he shews it to be a true Matter, a true Sacrament, foretold by the Prophecy of the chiefest and first of all Prophets, when the World was but newly Created: For when the Apostle saith, *He that Loves his Wife, Loves himself, for no man ever hated his own Flesh, but Loves and Cherishes it, even as Christ Loveth his Church; Because, (says he) we are Members of his Body, of his Flesh, and of his Bones:* This he spoke to remember us of the Words, much

The Sacrament of Marriage asserted by the Words of St. Paul.

like

like to these, which *Adam* spoke when *Eve* was first brought into his sight, *This is Bone of my Bones, and Flesh of my Flesh.*

Gen. 2.

And that the *Apostle* might more clearly shew that the *Sacrament* of the *Conjunction* of *Adam* and *Eve* pertains to that *Union* of *Christ* with his *Church*, he added *Adam's* very words, *Wherefore man shall leave Father and Mother, and cleave to his Wife; and they shall be two in one Flesh.* This *Sacrament*, saith the *Apostle*, is *Great* in *Christ* and the *Church*. How could he have more evidently refuted *Luther*, than by these words, which he so *Impertinently* Scoffs at: In contending that the *Apostle* had taken away the *Sacrament* from the *Marriage* of *Man* and *Wife*, by saying, *This Sacrament is Great in Christ and his Church.* As if he should, by saying, The *Sacrament* of *Baptism* is great in the washing of the *Soul*, deny the *Baptism* of the *Body* to be a *Sacrament*. Or, as if he should by saying, The *Sacrament* of the *Eucharist* is *Great* in the *Body Christ*, deny the *Species* of *Bread* and *Wine* to be a *Sacrament*. Or, as if by saying, That the same *Sacrament* is great in the *Mystical Body* of *Christ*, he should detract the *Sacrament* from the *Body* which he took of the *Blessed Virgin*. Who has ever seen any man swell with greater *Pride* for so frivolous a *Gloss*? For if the *Apostle* had been of his *Opinion*, and willing his *Words* should be so interpreted, as to shew this *Sacrament* to be *Great Only* in *Christ* and his *Church*, without any reference at all to the *Marriage* of *Man* and *Wife*: It would lessen the force and weight of all those things, whereby in that *Comparison* of the two *Conjunctions*, he had before commended *Marriage*.

The first Reason proving S. Paul to have spoken of the Sacrament of Marriage.

It would also in another manner prejudice the Matter he undertook, if he should refer these words of *Adam* only to *Christ* and his *Church*, which of themselves

The second Reason.

self seems to Unite Man and Wife together in mutual Love, so as to teach, that there is in them no reference to Man and Wife. The *Apostle* teaches, that those Words of *Adam*, were a Prophecy of *Christ*, and his *Church*; which is confirm'd by all the *Holy Doctors*, and very clearly demonstrated by *Adam's* speaking these Words at the very first sight of *Eve*, by which he prefer'd a *Wife*, to *Father* and *Mother*; when as himself had neither *Father* and *Mother*, nor as yet no command of begetting *Children*, to instruct him by the comparison of *Parents* and *Children* what *Father* and *Mother* were. Because, if those words of *Adam* were a Prophecy of *Christ*, and his *Church*; then it seems they either did not belong to that *Marriage* which was there perform'd: Or that some *Marriage*, as a proper Sign of this Conjunction, was then made a *Sacrament* by God himself, whose Spirit then form'd the Words of *Adam*, that the same words might signify what was then done, and what was prophesied; that is, the *Marriage* of Men, and the Conjunction of *Christ* with the *Church*; and as one *Sacrament* comprehends a Sacred thing, and the proper and Sacred Sign of the same thing.

Moreover, that you may the more plainly discern, that what *Luther* speaks, is to no purpose: Observe, that the *Apostles* Business in that place to the *Ephesians*; is not about teaching them how great a *Sacrament* *Christ* joyn'd with the *Church*, is. But about exhorting Married People how to behave themselves one towards another, so as they might render their *Marriage* a *Sacrament*, like, and agreeable to that so Sacred a thing of which it is the *Sacrament*. *Luther* therefore in this place, is either negligent himself, and unadvisedly reads this Passage, or else he most impiously dissembles what Truth he discovers therein. When

A third Reason.

Luther,
rediculous-
ly derides
the Church.

Defence of
the Inter-
preters
translating
Mystery
for Sacra-
ment.

he says, *That which we give*, (which is the Sense of the whole Church) *proceeds from great Idleness, Negligence and Inconsiderate Reading thereof.* Does St. *Augustine* therefore carelessly read the *Apostle*? Has St. *Hierom* negligently understood him? And all men, except *Luther*, by whose vigilance St. *Paul* himself is discover'd to have writ, not a *Sacrament*, but a *Mystery*? O this quick sighted man, who's able to see that the whole *Latine Church* does wrongfully Name that a *Sacrament*, which the *Apostle*, writing in *Greek*, calls *Mystery*, and not *Sacrament*. As though the *Latins* had Err'd by speaking the Word in *Latine*, because St. *Paul* does not use a *Latine* Word in the *Greek Tongue*. If the Interpreter had Translated it not a *Sacrament*, but a *Mystery*, and had left the *Greek* word entire; yet had not this taken away the Argument, whereby *Marriage* is from this place of the *Apostle* concluded to be a *Sacrament*, seeing 'tis taught so to be by the Circumstance of the whole matter. For let him wrest the Word *Mystery* as much as he will; yet can he never by It take away, or deny the *Sacrament*, though thereby it may not be prov'd. Neither shall it be said, that he speaks or thinks ill, who says, That the *Eucharist* is a great *Mystery*. Wherefore, seeing that there is no *Sacrament* but what is a *Mystery*, that is, what contains under a Visible Sign a secret and Invisible Grace; the Interpreter Noting in the words of St. *Paul* to the *Ephesians*, that the whole passage does most evidently declare the *Apostle* to write of such a *Mystery* as is a *Sacrament*. And if he had not truly Translated it, St. *Augustine* and St. *Hierom* his Readers, were not so careless, but they would have discover'd the Errours in the Translation: Nor were they so much inclin'd to favour *Marriage*, as to follow an Errour rather than Correct, it, when once discover'd.

Espe-

Especially, seeing St. *Augustin* was nothing inferiour to *Luther* in the knowledge of the *Greek Tongue*: And St. *Hierom*, who without doubt was the most Skill'd of his time in that Language, did so favour *Virginity*, that by some persons he was thought to be almost unjust towards *Marriage*.

Wherefore, that all men may the more easily understand, not only these, whom *Luther* in contempt calls *Sententious*, and now *Idle Readers*: But also the best and most Learned of the *Antient Fathers* of the Church. Let us hear, what St. *Augustine* says, *Not only Facundity*, (says he) *whose fruit is in the Off-spring*; *not only Chastity whose Bond is Faith*: But also the Sacrament of *Marriage*, is commended to the Faithful Married People: For which the *Apostle* says, *Husbands Love your Wives, even as Christ Lov'd his Church*. St. *Augustine* then calls it a *Sacrament*, and that *Luther* may not say he has read this passage carelessly, he treats of the same Text, again, and again in divers Works. For in another place he says, *It has been said in Paradise, Man shall leave Father, and Mother, and cleave to his Wife*, Which by the *Apostle* is call'd a great *Sacrament in Christ*, and his Church.

Why does not St. *Augustine* Explicate that Mystery of *Luther* to be an Errour, which the *Latins* call a *Sacrament*, seeing in the *Greek Text* St. *Paul* calls it *Mystery*, not *Sacrament*? St. *Augustine* above a thousand times calls it the *Sacrament of Marriage*: As in that place where he says, *That Off-spring, Faith, and Sacrament, which are all the goodness of Marriage is fulfill'd in the Parents of Christ himself*. Why has he not here admonish'd us, that it is not a *Sacrament*, but a *Mystery*? For, if what *Luther* says, be true, to wit, That it is not a *Sacrament*, but concerning *Christ* and his Church: Then is it not true which St. *Augustin* says,

For that which **Luther** takes for only a *Mystery* is not the good *Sacrament* of *Marriage*, nor has it been fulfill'd in the *Marriage* of the *Virgin Mary*.

And in another place, *St. Augustine* treating of the same Words of the *Apostle*, says, *What is great in Christ and the Church, is very little in Man and Wife; and yet it is an Inseparable Sacrament of Conjunction.*

If **Luther** holds that it is not call'd a *Sacrament*, unless in *Christ* and his *Church*. The *Apostles* very words if diligently examin'd, only by a *Grammarian*, shall convince him, as when the *Apostle* says, *This Sacrament is Great; But I say in Christ, and the Church.* What *Sacrament* is that, that is Great in *Christ* and the *Church*? *Christ* and the *Church* cannot be a *Sacrament* in *Christ* and the *Church*. For none speaks after this manner. 'Tis therefore a necessary Consequence, that this *Sacrament*, which he says to be Great in *Christ* and the *Church*, Is that *Conjunction* of Man and Wife, which he has spoken of. There is nothing else but this spoken there by the *Apostle*, viz. *This Conjunction of Man and Woman, is a great Sacrament in Christ and the Church, as a Sacred Sign in a most Sacred Thing.* Lastly, if **Luther** still obstinately deny, that (by these words of the *Apostle*,) *Marriage* should be call'd a *Sacrament*, but meerly the *Conjunction* of *Christ* with the *Church*. Yet surely he'll not deny that *Conjunction* of Man and Wife to be at least a *Sign* of that Sacred *Conjunction* of *Christ*, and his *Church*, and that too by Gods own Institution; not by Humane Invention, seeing our first Parents were joyn'd by God himself. But if he denies all this that has been said; however the *Apostles* words will manifest his Impudence: For 'tis so often, and so plainly repeated, that he who should not see it, must undoubtedly confess himself to be blind.

If therefore it shall evidently appear, that *Grace* is conferr'd by *Marriage*, which is a Sign of so Sacred a Thing: *Luther* will be compell'd, whether he will or no, to admit *Marriage* as a *Sacrament*, or else to reject all *Sacraments*; seeing that by his own *Confession*, a *Sacrament* consists in the sign of a Sacred Thing, and the Promise of *Grace*. Let us see then, if it can be evidently made out, that *Grace* is infus'd after any manner by *Marriage*: For *Luther* flatly denies it.

We read in no place, (says he) that he who Marries a Wife shall receive any *Grace* from God. *Marriage*, (says the Apostle) is Honourable in all, and a Bed undefil'd: The Bed could not be Undefil'd, if the Marriage wanted *Grace*. Neither has Marriage any thing else to confer, A Bed unspotted. But because God, whose Bounty has provided, that no necessary thing should be wanting, even to Irrational Creatures, according to their several Natures and Capacities; Nay, even to things wanting Sense. Has by the like Bountiful Providence joyn'd *Grace* to *Marriage*, by which he that does not slight it, but keeps his Faith Inviolate to his Wife, shall not only, not contract any Blemish by the Carnal Act, whose filthy Concupiscence would otherwise stain him, but shall on the contrary be advanc'd to *Grace*. For *Marriage* should not have an Immaculate Bed, if the *Grace* which is infus'd by it, did not turn that unto good, which should be otherwise a Sin. Which in another passage of St. Paul, where he treats of the Womans Duty, is more plainly demonstrated; She (saith he) shall be Sav'd through the Generation of Children: But if you take away *Marriage*, what else shall Generation be, by which as the Apostle saith, There is Salvation in Marriage, but Death and Eternal Damnation. For, Take away Marriage, (says St. Bernard,) and an Undefil'd Bed from the Church, and do you

Heb. 13.
That Grace
is infus'd
in the Sa-
crament of
Marriage.

A second
Reason

1 Tim. 2.

you not then fill it with Adulteries, Incests, Sodomy, and all sorts of Uncleaness? If all Generation out of Wedlock is damnable, the Grace of Marriage must needs be Great, by which that Act, which of its own Nature Defiles to Punishment, is not only purg'd to take away the Blemish; but is so much Sanctify'd, that, as the Apostle testifies, it becomes Meritorious. Neither has it that priviledge of Grace, but by virtue of the Sacrament, Consecrated for that purpose by God himself: That Man at his first Creation by the use thereof, might both perform his Duty of Propagation, and have also a remedy against Concupiscence, when restor'd: Yet what should the Conjugal Act it self be, but Concupiscence, if God had not made it the Remedy thereof? Which now the Holy Grace of the Sacrament has so made a Remedy of Concupiscence, as that the Paternal Substance may not be negligently Consum'd. (as the Prodigal Son has done,) Forbidding not only, not to Thirst after Stolen Waters of other mens Cisterns, but also not to inebriate our selves with our own, but make our Sober Draughts so Wholefom that they may profit to Life Everlasting. The Apostle in the same place, though he Exhorted as much as possibly to Continency and Virginity; Virtues contrary to Conjugal Generation; yet Confesses, that Marriage is the Gift of God: And one of those Gifts, of which 'tis said, Every good and perfect Gift is from above descending from the Father of Lights. And certainly the Gift of God, which is so given, that he who receives it, may continue in that State of Life in which he ought to remain and not fall into the State of Destruction; doth it not shew that it hath in it self preservative Grace?

The third Reason.
1 Cor. 7.

Moreover, when the Apostle saith, *If any Brother have a Wife, an Infidel, and she consent to live with him,*
let

let him not put her away: And if any Woman have an Husband an Infidel, and he consent to dwell with her, let her not put away her Husband: For the Man, an Infidel, is Sanctified by the Faithful Woman, and the Woman an Infidel is Sanctified by the Faithful Husband; otherwise your Children should be unclean, but now they are Holy. Does not these words of the *Apostle*, shew that *Marriage* being an entire thing of it self, after that one of the Parties is Converted to the Faith, the Sanctity of the *Sacrament* Sanctifies the whole *Marriage*, which before was altogether Unclean? But why should that *Marriage* be now more Holy than before, as being a *Marriage*, if for one of the Parties Converted, *Sacramental Grace* were not added to it, which before *Baptism* (the door of all the *Sacraments*) could not enter to the *Marriage* of the Unfaithful?

But to pass by the *Apostle*, let us consider God the Consecrator of this *Sacrausent*. Has he not Consecrated *Marriage* with his Blessing, when he joyn'd together our first Parents? For the Scripture saith, *God* The fourth Reason.
Blessed them; saying, increase, and multiply: Whose Gen. 2.
Blessing having operated in all other living Creatures, according to their several Capacities; who should doubt but that he has Infus'd the force of *Spiritual Grace* into the Spirit of Man, who alone is capable of Reason, unless he did believe, that God, (being so Bountiful to the meanest of *Beasts*, as to give them, largely according to their Natures, what was necessary) should be so sparing of his Blessings to Man, whom he Created after his own Image; that having only regard to his *Body*, he should omit the *Soul*, *That Breath of Life*, which he himself has Breath'd, and by which he was most represented, without imparting any part of that Great Blessing to it?

The fifth
Reason.

Jo. 2.

Matth. 19

Further, when *Christ*, God and *Man*, conversing amongst Men, not only Honour'd *Marriage* with his own Presence, but also adorn'd it with his first *Miracle*: Has he not taught, *That Marriage is to be Honour'd*? And without *Grace* I do not find any thing in it, deserving Honour? Nor do I think he would have been present at it, if *Marriage* had not already some *Grace*, which might render it acceptable to *Christ*, or else he confer'd *Grace* to it himself. But I see, the *Miracle* that he wrought; admonishes us that the Insipid *Water* of Carnal Concupiscence by the secret *Grace* of God is chang'd to *Wine* of the best Taste. But why search we so many Proofs in so clear a thing? Especially, when that only Text is sufficient for all, where *Christ* says, *Whom God has joyn'd together, let no man put assunder*. O the admirable Word, which none could have spoken, but the *Word* that was made *Flesh*! Who thinks it not to have been abundantly sufficient, that God has joyn'd the first of Mankind: And that the Bounty of so great a God is to be admir'd by all men? But now we are Taught from Truth it self; That those who are Lawfully Marry'd, are not rashly joyn'd together, not by the Ceremonies of Men only, but by the Invisible Presence and Insensible Co-operation of God himself: And therefore is it forbidden, that any should separate those whom God has joyn'd together. O Word as full of Joy and Fear as it is Admiration! Who should not rejoyce, that God has so much Care over his *Marriage*, as to vouchsafe, not only to be present at it, but also to preside in it? Who should not tremble, whilst he is in doubt how to use his *Wife*, whom he is not only bound to Love, but also to live with, in such a manner as that he may be able to render her Pure and Immaculate to God, from whom he has receiv'd her?

Where-

Wherefore seeing that God himself, as he says, *Joyns all married People together*; who believes not that he Infuses *Grace* by *Marriage*? Does he joyn always, and give his Blessing but once? Why re-assumes he the Office joyning, if we believe him not also to re-assume that of *Blessing*? Or can we imagine, that the most Holy Spirit, *Which is to be Ador'd in Spirit and in Truth*, Jo. 4. Should always exercise the Office of Joyning Married People, for care of *Carnal Copulation* only? Indeed as for that matter, it should be sufficient that God leave Man, like other Animals, to his own Natural and Corrupt Inclinations. There must be understood something sure more Holy, than the Care of Propogating the Flesh, which God performs in *Marriage*: And that without all doubt is *Grace*; which is by the Pre-late of all *Sacraments* infus'd into Married People in Consecrated *Marriage*.

Seeing therefore, we have by so many Reasons prov'd, *Grace* to be conferr'd in *Marriage*: And that *Marriage* (as appears by the Words of the *Apostle*,) is a Sign of a Sacred thing: Which Sign, is joyn'd with *Grace* (as is said already) cannot be a bare Figure only; It follows therefore, that, in despite of *Luther*, *Marriage* is a *Sacrament*; though it had not, as it is, been so call'd by the *Apostle*.

But who ever, either Antient or Modern, has doubted to call *Marriage* a *Sacrament*, without being hiss'd at by the *Church*? In which alone, as *Hugo de St. Victor*. mentions, is found a two-fold Sign: For *Marriage it self is the Sacrament of the Society which is in the Spirit between God and Man*; But the Duty of *Marriage is the Sacrament of that Society, which in the Flesh is between Christ and the Church*. For if that (says He) *which is in the Flesh, is great, much more that which is in the Spirit*. And if God is rightly call'd in

Hugo de
S. Victor.

Scripture, a Bridegroom, and the Soul of man the Bride, there is certainly something betwixt God and the Soul ; of which, what consists in Marriage betwixt Man and Woman, is the Sacrament, and Image. But perhaps, to speak more expressly: That Society which is Exteriourly observ'd, according to the Contract in Marriage, is the Sacrament. And the mutual Love of the Souls, which is kept by an interchangeable Bond of Conjugal Society and Alliance, is the matter of the Sacrament.

And again, this same Love by which Male and Female are Spiritually United in the Sanctity of Wedlock, is the Sacrament and Sign of that Love, by which God is Interiourly joyn'd to the Rational Soul by Infusion of his Grace, and Participation of his Spirit. Thus far the words of Hugo.

Wherefore, seeing that not only the publick Faith of the Church for so many Ages before us, and the Antient Fathers, remarkable for their Virtuous Lives and knowledge in Scripture ; but also the Blessed Apostle, Doctor of the Gentiles, St. Paul, have esteem'd Marriage as a Sacrament, which makes Wedlock Honourable, and does by Grace, not only conserve the Bed unspotted from Adultery ; but also washes away the stains of Lust, turns Water into Wine, and procures a Holy Pleasure of abstaining, even from Lawful Pleasures. I do not perceive what Luther can say to the contrary : Unless 'tis because Hereticks (as St. Bernard saith) do still according to their own fancies, strive who shall exceed others in endeavouring with their viperous Teeth to tear in pieces the Sacraments of the Church, as the Bowels of their Mother.

Of the Sacrament of ORDERS.

IN the *Sacrament of Orders*, Luther keeps no manner of *Order*: But gathering together from here and there all the *Treasures* of his Malice, he poures them out against it.

He shews how well his mind is compos'd for Evil, if his Power were Answerable thereto: He proposes many things, and asserts, and affirms the worst: But satisfying himself by only saying, thus, and thus, he confirms nothing at all by any manner of Reason. In which thing his great Impudence appears, who not vouchsafing to believe the whole *Church*, without having Reasons for its *Faith*: Does unreasonably require that he himself should be Credited without shewing any Reason at all, and that in Matters of such Nature, as he cannot tell what is to be believ'd, unless the *Church* Teach him: And yet he desires to be believ'd, and that in such sort, as to do it, is to confound and trample under-foot the whole *Church*: For what else aimes he at, by endeavouring to take away the *Holy Sacrament of Orders*, than by rendering the Ministers of the *Church* Contemptible, to procure, that the *Sacraments* of the *Church* may be also despis'd, and undervalu'd, as being Ministred by the Hands of Vile and Unworthy Ministers: Which is the only drift of his whole work.

And because Luther proceeds with no Order, in treating of *Order*, we will gather his Opinions here and there, that the Reader may have under one view that heap of Evils. Which being look'd over, we need not take any great pains, I suppose, to convince him, whose wicked Doctrine all men may see does tend di-

rectly to the destruction of the *Faith* of *Christ*, by Infidelity. For what designs he else, who Disputes that there is no difference of *Priesthood* between the *Laity*, and *Priests*? And that all men are *Priests* alike: That all men have the same Power in what *Sacrament* soever. That the Ministry of the *Sacraments* is not given to the *Priests*, but by Consent of the *Laity*. That the *Sacrament* of *Orders* is nothing else but the Custom of Electing a *Preacher* in the *Church*. That he is not a *Priest*, who is not a *Preacher*, unless it be equivocally, as a painted Man, may be call'd a Man. That a *Priest* may be made a *Lay-man* again when he pleases, because his *Priestly* Character is nothing. Moreover, that *Order* it self, which as a *Sacrament*, ordains some to be *Clergy-men*, is meerly and altogether a Fiction invented by Men, who understand nothing of *Ecclesiastical Matters*, of *Priesthood*, of the *Ministry*, of the *Word*, or of a *Sacrament*: Finally; this *Holy Priest*, (whereby you may conjecture how Chaste he himself is,) makes it the greatest Errour, and greatest Blindness Imaginable, that *Priests* should undertake to lead a single Life. And when *Christ* praises those who have made themselves *Eunuchs* for the Kingdom of Heaven: This most filthy *Antichrist* compares them to the Old Idolatrous Gelded *Priests* of the *Heathen Cybills*. I know that this Catalogue of Pernicious Opinions has long since weary'd the Ears of the Pious Reader, every one of which is more stuf't with *Heresies*, than the *Trojan's Horse* is reported to have been with Arm'd men:

Luther
condemns
the single
lives of
Priests.

Mat. 19.

But his denying *Orders* to be a *Sacrament*, is as it were the Fountain to all the rest, which being once stop'd up, the other small Springs must of necessity become dry of themselves. This *Sacrament* (says he) is not known to the Church of *Christ*, but has been invented
by.

the Church of the Pope. In these few words, are contain'd a great heap of Absurdities and Lyes. For he makes distinction between *Christs Church*, and the *Popes*, whereas the *Pope* is *Christ's Vicar*, in that over which *Christ* is the Head. He says, the Church *has Invented*; When it has receiv'd it already Instituted, and therefore has not *Invented it*. This *Sacrament* (he says) *is unknown to the Church of Christ*: Whereas 'tis most certain, that all parts of the World, which have the true *Faith of Christ*, have *Orders* for a *Sacrament*: For if he could find some obscure corner, (which I doubt he cannot) in which this *Sacrament of Orders* should not be known, yet ought not that Corner to be compar'd to the rest of the whole *Church*; which not only is subject to *Christ*, but also for *Christ's* sake, to *Christ's* only Vicar the *Pope of Rome*. And believes *Orders* to be a *Sacrament*.

How ridiculous his Words are.

Otherwise, if *Luther* persists in his distinction of the *Popes Church*, from *Christs*; and in saying that the one has *Orders* for a *Sacrament*, the other not. Let him shew us the *Church of Christ*, which, contrary to the *Faith of the Papal Church*, (as he calls it) knows not the *Sacrament of Order*. In the mean while it appears evidently, that by asserting this *Sacrament* to be unknown to the *Church of Christ*, and that they are not of *Christs Church* who are govern'd by the *Pope*: He separates, by both these Reasons, from *Christ's Church*, not only *Rome*, but also all *Italy*, *Germany*, *Spain*, *France*, *Britain*, and all other Nations, which obey the See of *Rome*; or have *Orders* for a *Sacrament*. Which People being by him taken from the *Church of Christ*; it consequently follows, that he must either Confess *Christs Church* to be in no place at all, or else, like the *Donatists*, he must reduce the *Catholick Church* to two or three *Hereticks* whispering in a Corner.

But

But he draws out of his Shaft, as an Inevitable Dart, *That Grace is in no place Promis'd to this Sacrament ; And that the New Testament makes not the least mention of it : He says, That it is a ridiculous thing to assert that for the Sacrament of God, which cannot any where be demonstrated to have been Instituted by God. Nor is it Lawful (says he) to assert any thing to be of Divine Institution, which is not of Divine Ordinance ; but we ought, (says he) to endeavour to have all things confirm'd to us from clear Scripture.*

We'll see by and by, whether no mention is made at all of this *Sacrament* in the *New Testament* : For by the same Dart he expects to wound all the rest of the *Sacraments* ; against which Dart, I will take the ames Buckler or Shield which *Luther* himself confesses to be Impenitrable.

Luther's
words.

His own words are these, *Truly the Church has this faculty, That it can discern the Word of God, from the word of Men. Even as St. Augustin Confesses, That he has believ'd the Gospel by the motion of the Churches Authority ; which told him that it was the Gospel. Wherefore, seeing that the Church, as Luther Confesses, Can discern the Word of God, from the Word of Men : 'Tis certain it has not that Power, but from God ; nor for any other Cause, then that it may not Err in those things in which there ought to be no Errour. It follows then, out of this Foundation he has laid for us, that the Church has from God, not only the Power of discerning Gods Word from that of Mens, which he allows : But also the Faculty of discerning betwixt Divine and Humane Sense of Scripture. Otherwise what should it avail the Church to know by Gods Teaching the True Scripture, from that which is False, if it could not distinguish between the False and True Sense of True Scripture ? Finally, it follows by the same Reason,*
that

that God Instructs his *Church*, even in things which are not written, least it might, through Errours, embrace false things for true ones : For that is no less dangerous then that it might admit the Writings of Men, for the Words of God, or draw a false Sense out of the Word of God, especially if it should take false *Sacraments*, for true ones, and Humane Traditions for Divine. Nay, not only the Traditions of Men, but the Inventions of the Devil : If the *Church of Christ*, should, as *Inchanters* do, place its hope in feign'd and vain Signs of Corporal Things. It appears therefore by *Luther's* Confessing the *Church* to have a Faculty of discerning the Words of God from the Words of Man, that it has no less Power to discern betwixt Divine Institutions, and the Traditions of Men. For otherwise the Error which we are to avoid, might as well arise from the one side, as from the other. And *Christ's* Care, is not, that his *Church* may not Err, after this or that manner, but that it may not Err in any manner whatsoever. But it could by no Error commit a greater injury to *Christ*, than in putting its Trust, which it ought to have in Him alone, in Signs not supported by any Grace, but empty, and void of all the Advantages of *Faith*. Therefore, the *Church* cannot Err about the *Sacraments* of *Faith*; no more, I say, than in admitting *Scripture* (in which *Luther* Confesses her Infalible,) which if it were otherwise, many Absurdities should follow; and especially this, that almost all Opinions of the *Church*, in matters of *Faith* established these many past Ages, may be disputed after the fancy of every new-fangled *Heretick*, which were the most ridiculous thing imaginable. For if nothing must be certainly Believ'd, but what is confirm'd by *Scripture*, and that (as he says) by clear Testimonies of *Scripture* too : We must not only, not assert the perpetual

All Hereticks pretend to Scripture.

petual Virginity of the Blessed Virgin *Mary*, but also an Inexhausted *Materia* will be furnish'd for Battering the *Church* at the pleasure of every one who is minded to stir up new *Seets*, or renew the old one : For there has been at any time few or no *Hereticks*, who would not pretend to *Scripture*, every one disputing their new broach'd Opinions to be confirm'd by *Scripture* ; or, however agreeable to *Scripture*, because the contrary was not therein defin'd. Disputing, that what was alledg'd against their *Seets*, was otherwise to be understood, than as the *Orthodox Church* understood it; and least it might be clearly brought against them, they either forg'd another Sense, or prefer'd some other passages of *Scripture*, which seem'd contrary to the former, troubling all things in such manner, as to make them seem Ambiguous. If the publick *Faith* of the *Church* had not withstood *Arrius* the *Heretick*, I know not if he should ever have wanted a subject of Dispute out of *Scripture*.

Now seeing we have prov'd by *Luther's* own Fundamentals, that the *Sacraments* believ'd by the *Church* could not be Instituted but be God himself, though nothing were read thereof in *Scripture* : Let us see whether *Scripture* makes not some mention of this *Sacrament* : All men do unanimously Confess, (*Luther* only excepted) that the *Apostles* were by our Saviour Ordain'd *Priests* at his last *Supper* ; where it plainly appears that Power was given them to Consecrate the Body of *Christ*, which Power the *Priest* alone hath. But says *Luther*, *It is not a Sacrament, because there is no Grace promis'd therein.* But Pray, how, or whence has he this Knowledge ? *Because* (says he) *'tis not read in Scripture.* This is his usual consequence : *'Tis not written in the Gospels, therefore has it not been done by Christ* : Which form of Reasoning the *Evangelist* overthrows,

throws, when he says, *Many things were done, which are not written in this Book.* But let us touch Luther yet a little cloſer. He confeſſes that the *Eucharift* is a *Sacrament*; and he were mad, if he did not: But where Pray does he find in *Scripture*, that *Grace* is Promis'd in that *Sacrament*? For he admits nothing but *Scripture*, and that *clear Scripture too*. Let him read the paſſages that treat of our *Lords Supper*, and ſee if he can find in any of the *Evangelifts*, that *Grace* is promis'd in the Receiving of the *Bleſſed Sacrament*. We read that *Chriſt* ſaid, *This is my Blood, which ſhall be ſhed for many, to the Remiſſion of Sins.* Mat. 26. Whereby he ſignified, that he ſhould redeem mankind by his *Paſſion* upon the *Croſs*. But when he ſaid, *This do in Remembrance of Me.* He Promiſes no *Grace*, or *Remiſſion of Sins*, to him that does *This*; that is, to the Conſecrated *Prieſts*, or to Him that Receives the *Eucharift*. Nor doth the *Apoſtle* in his *Epistle* to the *Corinthians*, when he threatens Judgement to them that unworthily Receive, make mention of any *Grace* to him that Receives it worthily. 1 Cor. 11. If any thing in the 6th. of *St. John* Promiſe *Grace* to him that Receives the *Sacrament* of our *Lords Body and Blood*; yet can that make nothing for *Luther*, becauſe he denies the whole Chapter to have any reference at all to the *Eucharift*: You ſee here very plainly, that he cannot maintain that Promiſe of *Grace*, which he ſo fairly Promis'd us, in his whole Work, as the ſole *Baſis* of the *Sacrament*, and in that only *Sacrament* which he admits; unleſs, beſides the words of *Scripture*, he has recourſe (as 'tis neceſſary for him,) to the *Faith* of the *Church*.

Wherefore, as it is ſufficient for us to Read in the *Gospel*, that the Power of Conſecrating the *Sacrament* was given them to whom the *Prieſts* ſucceed. So is it likewise enough, that we read the Council of

- 1 Tim. 5. the *Apostle to Timothy*, That he *Impose not Hands rashly upon any one*. Which passage plainly demonstrates, that the Ordination of *Priests* is not perform'd by the Consent of the *Laity*, by which alone *Luther* affirms, that a *Priest* may be Ordain'd, but by the only Ordination of a *Bishop*: And that by a certain Imposition of Hands; in which God through the *Exterior Sign* should Infuse an *Interior Grace*. Concerning which Grace, why should we not believe the *Church* of the Living God? Which is, as the *Apostle* saith, *The*
- 1 Tim. 3. *Ground and Pillar of Truth*, Seeing *Luther* himself must certainly believe her concerning the *Grace* Promis'd in the *Eucharist*; for the Promise of that *Grace*, or the giving of it without any Promise, is known in this *Faith* of the *Church*.

Indeed I admire that any one should be so distracted as to doubt, whether *Grace* is given by the *Sacrament of Orders* to the *Priests* of the *Gospel*; whereas we may read many places, that seem to signify that *Grace* was confer'd on the *Priests* of the *Old Law*. That God saith, *You shall Anoint, and Sanctify Aaron, and his Sons, that they may Exercise to me the Office of Priesthood*. Otherwise, what should this *Exterior Sanctification* have signify'd for the Honour of God, if God had not likewise Infus'd *Grace*, by which they should be likewise Interiorly Sanctified? And that also through *Christ*; The *Faith* of whose coming, gave force and strength to precedent *Sacraments*, even as it made the *Jews* capable of obtaining *Eternal Salvation*.

But if any one will not admit, that *Grace* was confer'd to the *Priesthood* of the *Old Law*; yet has he no reason to deny the Infusion of *Grace* into the *Priests* of the *Evangelical Law*: Because, now through the *Pas-*

Act. 13. *sion of Christ, The fullness of Grace is come*. In the *Acts* of the *Apostles*, when *St. Paul* and *Barnabas* were set

set apart for that work, to which the *Holy Ghost* has call'd them, they were not sent away, before they were first Ordain'd by Imposition of Hands. But pray why did the *Apostles* lay Hands on them? Was it to touch their Bodies in a vain manner, without Profiting their Souls by *Spiritual Grace*? How then dares *Luther* affirm, that this *Sacrament* was unknown to the Church of *Christ*, which was us'd by the *Apostles*? But (says he) *it was never call'd a Sacrament by any of the Antient Doctors, except Dionysius; for we read nothing at all in the other Fathers of these Sacraments, neither did they think on the Name of Sacrament, when ever they spoke of these things; for the Invention of Sacraments is new, (says he.)* An excellent Reason of *Luther's* I must confess, yet altogether false; and if 'twas true, yet could it avail nothing for his purpose. For if the Antients had not writ at all, of a thing perhaps never disputed amongst them; or if when they did write of it, they should signify it by its proper Name, and not by that common Name of *Sacrament*: Should it then follow as a necessary consequence, that there has been no Order at all, or that it was not a *Sacrament*? For if any Body should call *Baptism*, by the proper Name of *Baptism*, and should not add the word *Sacrament*: Shall it be therefore said, that he does not think *Baptism* to be a *Sacrament*. Moreover, if *Dionysius* only amongst all the *Holy Fathers*, should write Orders to be a *Sacrament*, that alone should be sufficient to destroy *Luther's* Objection; by which he intends to make People believe, that the Invention of *Sacraments* is new; for this Novelty is contradicted by his Confessing it to be written by Him, whom he acknowledges to be Antient: And this would be true, though St. *Dionysius* were such a man, as Sacrilegious *Luther* feigns him to be, saying, *That he had almost*

Luther's
Sacrilegi-
ous Contu-
melies a-
gainst St.
Dionysius.

*solid Learning in him: That none of the things he writ in his Ecclesiastical Hierarchy, are prov'd by Authority, or Reason; but that they are all his own Inventions, and much like Dreams: That in his Mystical Divinity, which some Ignorant Divines (says Luther) so much extoll; he is Pernicious, more like a Platonist than a Christian: In which (say he) you will not only, not Learn who is Christ; but if you had known it before, you should loose your be-
belief of him: I speak (says he) by Experience, (By the Experiment (I suppose) of loosing Christ there him-
self.) And further, Pray what (says he) Performs he in his Ecclesiastical Hierarchy, but only describes Allego-
rically some Ecclesiastical Rites. Finally, that he might shew in how light a matter St. Dionysius lost his labour, Do you think (says he) it should be difficult for me to sport
with Allegories in whatsoever is Created? It should not be any hard work for me to write a better Hierarchy than
that of Dionysius is. Who can patiently endure to see the Pious Labours of the Holy Man so much abus'd by this Jangler, as if he were raging against some Here-
tick like himself? For he calls him Illiterate and Foolish; and one that writes not only Dreams, but also Perni-
cious Doctrines, destroying Christ. All which Re-
proaches, are notwithstanding to the Glory of the Holy Man, whose Works are all sufficiently demon-
strated to be good by their only displeasing a man so wicked as this. For what agreement can there be be-
twixt Light and Darknes, between Christ and Belial? His own wicked Brain was the cause that he gain'd
no good by the Pious Books of this Holy Man: For Horatius writ truly. Unless the Vessel be sweet, what-
soever you put therein will become sower. In that he says, He could write a better Hierarchy than that of St. Diony-
sius; Pray let him brag of it when he has done it. In the mean while, he undertakes a thing much more
dif-*

Horace.

difficult, when he goes about to demolish that *Hierarchy* which is founded upon a solid Rock.

The Indignation we have conceiv'd at that Impious Fellows casting such Injurious Reproaches against the Holy Man, has caus'd us somewhat to digress. But as I begun to say, though St. *Dionysius* had been the Man that had taught *Holy Orders* to have been a *Sacrament*, yet that's however sufficient to convince *Luther*, when he asserts the Invention of the *Sacraments* to be but a new thing; seeing He not only confesses *Dionysius* to be Antient, but also all the Christian World Honours him for a Saint. So that *Luther's* Anger against him, is caus'd meerly through Malice, which suffers him to brook nothing contrary to his wicked *Heresies*.

But now that his Vanity in every place may the more plainly appear: I will shew, that not only St. *Dionysius*, but also St. *Gregory*, and St. *Augustine*, (whom he falsely calls his *Patron*,) takes *Orders* for a *Sacrament*. Moreover, this indefaceable Character (by him derided) though not call'd by that very Name, yet St. *Hierom* in the *Sacrament* of *Baptism* writes plainly enough of the thing it self, to which also St. *Augustin* has had regard, both in the *Sacrament* of *Baptism* and *Orders*.

I will therefore begin with St. *Hierom* of the Character of *Baptism*, that the Character of *Orders* may more evidently appear; which for its indelibility, both St. *Augustine* and St. *Gregory* compares with the *Sacrament* of *Orders*. St. *Hierom* therefore on these words of St. *Paul* to the *Ephesian*. *Do not Contristate the Holy Spirit of God, in which you were signed in the day of Redemption*: Writes thus, *But we have been sign'd with the Holy Ghost, that our Spirit and Soul may be sealed with the Signet of God, and that we may receive that* Ephes. 4.
S. Hierom
Image

Image and similitude after which we were first Created.

This Seal of the Holy Ghost, according to the Words of our Saviour, is stamp'd by God himself; For, says he, this has God the Father sign'd. And a little after, He is therefore sign'd, that he may keep the Seal; and that he may in the day of Redemption, shew it pure, sincere and unchang'd; that therefore he may receive his reward with those who are Redeem'd. Amongst all those, who have ever writ of the Character of Sacraments, none could ever have more plainly express'd the Character, whereby God Almighty signs the Soul through the Sacraments, than St. Hierom has done in these words; not by Humane Fiction (as Luther, that execrable Scoffer of Sacraments, feigns,) but by solid Testimonies of Holy Scriptures.

What a Character is.

For a Character is that quality of the Soul, which God Almighty, (best known to himself, and to Us Inscrutable,) doth impress as a Seal, whereby to know his own Flock from Strangers. Which Character, though they stain it with Vices, and turn it from *White to Black*, from Perfect to Imperfect, from most Pure to Impure: Yet can they never so raze it out, but that in the day of Judgement, those therewith Sign'd, will be known to all the World, to be of his Flock, who has mark'd them with that Signet. Which is the only reason, why the Church, so constantly observes; that whereas she renews so often other *Sacraments*, as the *Eucharist*, *Penance*, *Marriage*, *Extream Unction*; yet never suffers *Baptism*, *Confirmation*, and *Holy Orders* to be renew'd, having Learn'd from the *Holy Ghost*, that the Seal of the Character is Imprinted in these *Sacraments*, so that it cannot be defac'd, therefore ought not to be Iterated.

In which Sacrament a Character is given.

But that it may more evidently appear that *Orders* is in this Case like to *Baptism*; let us hear St. Gregory, *'Tis* (says he) *a ridiculous thing to say, that he who has receiv'd Holy Orders, ought to receive them again; for as he who has once been Baptiz'd, ought not to be Baptiz'd again; so he who has been once Consecrated, ought not again to be Consecrated in the same degree of Orders.* You see that the Church suffers not the Sacrament of *Orders* to be Iterated, no more than that of *Baptism*, by reason of its indelible Character. But to shut Luther's Mouth, who calls that Character a *Feign'd Thing*, and that St. Dionysius was the only Man of all the Antient Fathers, that call'd Holy Orders a Sacrament. We will, as we have Promis'd, give you St. *Augustin's* words, who, in treating of *Baptism* and *Holy Orders*, speaks thus, *They are both Sacraments, and given to Man after certain Consecration; the one at his Baptism, the other when he receives Holy Orders; Therefore is it not Lawful in the Holy Catholick Church to Iterate either of them. For when any Heretical Minister is Receiv'd into the Church for the good of Peace; if, after the Error of Schism is corrected; it should seem necessary, they should Exercise the same Office, which they had before: Yet are they not to be Ordain'd again; for as Baptism remains intire in them, so Orders also, because the Vice consisted in the Seperation, not in the Sacraments, which are the same where-ever they are. And a little after, Injury must be done to neither of the two Sacraments.*

And of the Sacrament of *Orders*, he adds, *That, as he that breaks off from Unity, has it not rightly, yet has it: So likewise he does not rightly give it, yet gives it. And returning again to both, it hinders them not, (says he) from being the Sacraments of Christ and his Church, because Hereticks and wicked persons use them unlawfully; but these men are to be Corrected, and punish'd, and the Sacraments*

craments *to be acknowledg'd and Venerated.* You see how void of Truth it is, that **Luther** so boldly boasts, viz. *That the Sacrament of Holy Orders was unknown to the Church of Christ : That Character is an idle Fiction: That the Invention of Sacraments is a new thing : That Holy Orders was no Sacrament amongst the Antients.* You see nothing of what he has said, but has been Rejected by the Testimony of such Persons, as he cannot seperate from the *Church of Christ* ; for they were Illustrious therein by Doctrine of *Faith* and Exemplary Lives ; Nor can he reckon them among the Moderns, if 1000 years be not with him as one day. Notwithstanding he opposes himself against all the Reasons *Authority and Faith* of all, by this one Argument. *We are all Priests* (says he) *according to that of St. Peter. Ye are all a Royal Priesthood, and Priestly Kingdom ; but as one cannot be more a Man than another, so one can be no more a Priest than another : Those therefore who are call'd Priests, are no other but Lay-men, chosen by the only consent of the People, or Elected by the Bishop, not without the People : For to Preach and Ordain, is nothing but the meer Ministry, without anything of Sacrament.* We have not only Faithfully repeated his Argument, but also freely set down whatever may support him : And yet who would not laugh at this Doltish Divine ? For if the *Order of Priesthood* is therefore nothing, because every *Christian* is a *Priest* : By the same Reason it will follow, that *Christ* had nothing above *Saul*. For *David* said of *Saul*, *Peccavi tangens Christum Domini*, I have sinn'd in touching [*Christum*] the Anointed of our Lord. Or that *Christ* had nothing above them, of whom it is said, *Nolite tangere Christos meos* ; Touch not mine Anointed. Finally, that God had nothing above all those of whom he said by the Prophet, *I have said ye are Gods, and are all the Sons of the most High.*

Luther's words.

Luther's words.

1 Pet. 2.

His Lay-Priests.

1 King. 24

of the seven SACRAMENTS.

113

In a word, all *Christians* are *Kings* in the same manner that they are *Priests*; For 'tis not only said, *Ye are a Royal Priesthood*; but also, *A Priestly Kingdom*. Let us diligently observe what this *Serpent* Designs, who I suppose is more Crafty than to think this Argument of any Consequence, but only licks, that he may afterwards Bite: He extolls the *Laity* to the *Priesthood*, for this only Reason, that he may reduce *Priests* to the rank of the *Laity*; denying *Priesthood* to be a *Sacrament*, but only a custom of Electing a *Preacher*: And saying, *That He who Preaches, is no more a Priest, than the other*; Nay, *no more a Priest, than a Painted Man, is a Man*. Contrary to St. Paul, who writing to *Timothy*, says, *The Priests that Rule well, are worthy of double Honour, especially such as Labour in the Word and Doctrine*. The *Apostle* by this evidently Teaches, that though those are *Most worthy of double Honour, who being Priests, do Labour in the Word and Doctrine*: Yet those who perform not *This*, but can only govern well, are also *Priests*; and merit double Honour. Otherwise he would not have said, *Especially those who Labour in the Word and Doctrine*; but only such as labour therein.

Luther
will have
no Kings,
or all
Kings.

1 Tim. 5.

Furthermore, that *Luther* may not be able to hold what he says, viz. *That the Priests Office, is nothing but to Preach to the People: For to say Mass (says he) is nothing but to receive the Communion for himself*. I say, that it may appear how false this is, let us again hear the *Apostles* words, *Every Priest (says he) that is taken out from amongst Men, is constituted for Men, in the things which belong to God, that he may offer Gifts and Sacrifices for their sins*. Does not this plainly shew us, that a *Priests* Duty requires from him, to offer *Sacrifices* to God for Men? Though writing to the *Hebrews*, (yet not willing, *Christians* should be any thing

Luther's
Words.

Heb. 5.

Q

Jewish,

Jewish :) It is evident to be spoken of the *Priesthood* of both *Laws*; so that *Luther* is twice press'd by this Testimony. For he also Teaches *Mass* to be a *Sacrifice*, and to be offer'd for the People, seeing the *Church* offers no other; And he Teacheth, that the Duty of Offering it, is the chief part of the *Priests* Charge. And truly if *Luther's* words were not false, how easily may you see it to follow: That seeing none but a *Priest* can Consecrate our Lords *Body*, of so many thousand *Priests* that have not the Gift of Preaching, if they were not truly *Priests*, but only Equivocally so call'd, as a Painted Man is call'd a Man: Then would almost all the *Christian* World have no other God, or People but Idolaters, Adoring *Bread* for *Christ*, and bending their knees to *Baal*.

In the Rite of Electing, as he calls it, he Attributes the Chief Power to the People; for though in one place, he seems to give this Rite promiscuously to the *Bishop* and People, when he says, *That although 'tis certain all Christians are equally Priests, and that they have alike Power in all the Sacraments: Yet that none can lawfully Exercise this Power, without the Consent of the Congregation, or the Vocation of a Superior.* Yet in another place he gives the greatest Right to the People, when speaking of *Priests*, he says, *Who if they were compell'd to admit all of us, who have been Baptiz'd equally to be Priests, as indeed we are: And that the Ministry is only given to them by our Consent, they should know also that they have no right of Ruling over us, but what we admit them of our own free Will.* Which two places being compar'd together, shews his Opinion to be, *That the People without the Bishop, but not the Bishop without the People can Ordain Priests*; As appears by his saying, *That the Ministry only is permitted to the Priests, and that not without the Consent of People:*
Which

Which if true, a *Priest* cannot be Ordain'd without the *Peoples Consent*; by which alone, he says, *That Bishops were formerly made Rulers of the Church.*

It cannot be deny'd, (says he) *that the true Churches were formerly govern'd by Elders, without the Ordinations and Consecrations; being chosen to this by reason of their Age and long Experience in things of that kind.* Luther prophanes the Sacrament of Orders.

Pray let him shew us where he finds these things? For my part, I do not think them to be true. For if every *Lay-man* have equal Power over any of the *Sacraments*, with a *Priest*; and if the Order of *Priesthood* stand for nothing, why writes the *Apostle* thus to *Timothy*, *Neglect not the Grace which is in thee, and which has been given thee by Prophecy, by the Imposition of Hands of the Presbtery?* 1 Tim. 4. And in another place, to the same, *I admonish thee, that thou stir up the Grace of God that is in thee, by the Imposition of my Hands.* Again, *Im- pose Hands suddenly on no Man, neither be thou partaker of other mens sins.* Finally, these are the words of the *Apostle* to *Titus*. *For this cause left I thee in Crete,* Tit. 3. *that thou should'st correct the things that are wanting; and constitute Priests by Cities, even as I have appointed thee.*

Now Reader, have you in a few words seen some passages of the *Apostle*, by comparing of which, you may easily discover, that whatsoever *Luther* has thus disorderly vented against *Order*, are meer Fictions and Lyes. For what he says, *Is done by the Peoples Consent*, *St. Paul* shews to be done by the *Bishop*, while he says, *He has left at Crete, to that end that he should Ordain Priests in the Cities, and that not rashly, but as he himself, when present, had appointed.* You see *Priests* to be made by *Imposition of Hands*. And that it may not be doubted that *Grace* is also given at the same time, you see that it is confer'd by *Imposition of Hands.* *Stir*

up (says he,) *the Grace of God, which has been given thee by the Imposition of my Hands.* And this also, *Neglect not the Grace which is in thee, and which has been given thee through Prophecy, by Imposition of the Hands of the Presbytery.* Take notice of these things. I admire that **Luther** is not ashamed to deny the *Sacrament of Holy Orders*, being not Ignorant that the Words of *St. Paul* are in every mans Hands; which Teach, that a *Priest* cannot be Ordain'd but by a *Bishop*, and not without Consecration: In which both the Corporal Sign is adhibited, and so much Spiritual Grace infus'd, that he who is Consecrated, not only receives the *Holy Ghost* for himself, but also the Power of Imparting it to others. Can that which the *Apostle* has writ be New, though 'tis so affirm'd by **Luther**? How can it be unknown to the *Church*, which is, and has at all times been read through the *Universal Church of Christ*? By these things, 'tis manifest, that of all whatsoever, **Luther** has rail'd out so confidently against *Holy Orders*, not one Syllable is true, but all the meer lying Inventions of his malice.

Of the Sacrament of EXTREAM-UNCTION.

IN this *Sacrament of Extream-Union*; that **Luther** might be twice derided himself, he twice Scoffes the *Church*. First, *Because Divines*, (says he) *do call this Union a Sacrament*; as if those he calls *Divines*, were the only men who calls it a *Sacrament*. Again, *Because they call it Extream*; to which, as to the second, he himself objects after a Joaking manner, what he

he can never Answer in earnest : For it may be rightly called *Extream*, as being the last of four. Afterwards, to shew that it is no *Sacrament*, himself first Objects, what he foresees every Body will Object against him, *viz.* The words of St. James the Apostle, *If any be Sick amongst you, let him send for the Priests of the Church; and let them Pray over him, Anointing him with Oyle in the Name of our Lord: And the Prayers of the Faithful shall save the Sick, and our Lord will raise him up; and if he be in Sins, they shall be forgiven him.* Jam. 5.

These words, which according to his own Definition, most apparently testify *Extream-Union* to be a *Sacrament*, as wanting neither a *Visible Sign*, nor *Promise of Grace*: He immediatly begins with most impudent Confidence to deride, as if they were of no manner of force. *For my part; (says he) I say, that if ever there was folly acted, it is especially in this place.* And I, again on the contrary do affirm, that if ever Luther was Mad at any time, as indeed his Madness appears almost in every place, he is certainly Distracted here, in the *Sacrament of Extream-Union*, to an extream height of Madness. I omit (says he) that many do probably assert this not to be the Epistle of the Apostle St. James, nor worthy an Apostolick Spirit, though by custom, whosoever it be, it has obtain'd Authority. Yet if it were certainly written by the Apostle St. James, I should say that it is not lawful for an Apostle to Institute a *Sacrament* by his own Authority: That is, To give a Divine Promise, with a Sign joyn'd thereunto: This belongs to Christ alone. So that St. Paul says, That he receiv'd from our Lord the *Sacrament of the Eucharist*; and that he was sent, not to Baptize, but to Preach the Gospel. But of the *Sacrament of Extream-Union* we read no where in the Gospel. You see how he endeavours here, two ways to weaken the words of the Apostle.

Luther

Apostle. First, He will not have the Epistle to have been writ by the *Apostle*. Secondly, Though 'twas by Him written, yet will he not have the *Apostle* to have Authority of Instituting *Sacraments*. Although he has propos'd these two things in a few Words, and passes hastily on to some other; yet are they the chief Weapons by which he intends to destroy this *Sacrament*; for what else he says are but trifles, whereby he takes occasion to Laugh, as if the *Church* did not well in observing this *Sacrament*. But these two do come both to the same thing: For if the Epistle has not been writ by the *Apostle*, or is not worthy an *Apostolical Spirit*; or if for the *Apostle's* giving this *Unction* for a *Sacrament*; it be not the more approv'd to be one: Yet it should follow plainly, that nothing could be effected by these words. If he had said, that it was formerly doubted whose Epistle this was, he had said truly; for the *Church* admits nothing rashly, it discusses every thing diligently; And this it doth, that every thing it receives, may be had for greater Certainty; though it were only directed by Humane Policy. But when he says, *That many do assert this Epistle, not only, not to be of the Apostles writing; but also, unworthy of an Apostolical Spirit; and that they not only assert, but probably assert this:* 'Tis more than probable, he cannot prove what he says; otherwise let him Name some of these many persons; which if they be of the *Church*, I suppose they are not so many, nor of so great Authority, as to be able to stand out against the whole *Church*. But as yet he has produc'd none; I will therefore bring one who may suffice against his many, to wit, St. *Hierom*, who in *Holy Scriptures* was the most Learned of his time, and has as exactly distinguish'd between dubious and real things, as could be possible. This great Man, after he had for some time remain'd doubtful

ful of the Epistle of St. *Saul*, and that only at such time as it was not confirm'd by a full Consent of the whole Church: Yet he pronounces the Epistle of St. *James* to be *undoubtedly* of his own Writing; his words S. Hierom. are these, *St. James, St. Peter, St. Jude, and St. John, have publish'd seven Epistles, as Mystical, as they are Succinct and short; yea, likewise long: Short in Words, and long in Sentences, so that there are not many, who would not be blinded in the Reading them.* The same St. *Hierom* of the seven Canonical Epistles speaks thus, *The first of them is one of St. James's, second of St. Peter's, three of St. John's, one of St. Jude's:* You see how this Father has the same Opinion of of St. *James's Epistle* that he has of *St. Peter's*; nor does he think it unworthy an *Apostolical Spirit*: Truly if *Luther* had brought us any reasons why this *Epistle* must not be accounted *St. James's*, though of some other person, who should speak in the same Spirit; yet should he be in some case tolerable. But now he says, *It is not probable it should be St. James's, because it is unworthy an Apostolical Spirit*: In which thing, I will bring no Objections, but *Luther's* own against *Luther*; for none did ever more frequently and strongly contradict himself, then *Luther*. In the *Sacrament of Holy Order* he says, *The Church has Power given her to discern the Word of God, from the Words of Men.* How then does he say, that this *Epistle* unworthy an *Apostolical Spirit*, which the Church, whose Judgement (as himself confesses) cannot Err in this, has judg'd it to be full of *Apostolical Spirit*? Wherefore he has now by his own Wisdom so hemm'd himself in on all sides, that he must necessarily consent that this *Epistle* belongs to the *Apostle*, contrary to what he has affirm'd to be *probable*. Or that the Church can Err in distinguishing *Scripture*, which before he deny'd. If he says that the Church

*Luther-
wounded
by his own
weapons.*

has.

has approv'd, as worthy of an *Apostolical Spirit*, what is unworthy, then is he a *Blasphemer* against the *Church*: If he hold that the *Apostle* has writ what is unworthy an *Apostle*, then is he a *Blasphemer* against the *Apostle*.

We have therefore sufficiently confuted this : Indeed he has sufficiently confuted himself, in denying the *Epistle* to belong to the *Apostle*, or to be worthy an *Apostolical Spirit*. Now come we to that, in which, like a Valiant Man, he openly sets upon the *Apostle* himself, saying, *That though it was of the Apostles writing, yet is it not lawful for an Apostle to Institute a Sacrament by his own Authority ; that is, To give a Divine Promise with a Sign thereunto adjoyn'd. For this* (says he) *belongs to Christ alone.* O this Happy Age ! in which **Luther** this new Doctor of the *Gentiles* is risen, who will seem himself to follow the Example of *St. Paul*, by resisting an *Apostle* to his face, as not going the right way to the *Gospel* of *Christ*, but (which is more then if he should teach the *Gentiles* to *Judaize*) arrogating to himself the Power of Promising *Grace*, and Instituting *Sacraments*, usurping in that the Power of *Christ* : Like the proud and Traterous Angel, who said, *I will establish my Throne in the North, and be like to the most High.* The *Pope* has no great cause of being vex'd at his Reproaches, who charges such Inormous Crimes upon the *Apostle* himself : For seeing 'tis certain this *Epistle* belongs to the *Apostle*, what else does he then, but manifestly accuse the *Apostle* of having (without *Authority*, and against all *Right*) Instituted this *Sacrausent* ? Nay, when he denies the *Epistle* to belong to the *Apostle* ; least he should leave off his *Calumny*, he professes, that he would say as much, if it were of the *Apostles* own writing. Indeed, though some think, that the *Apostles* receiv'd Power of Instituting *Sacraments*, not without the Power of the *Holy Ghost*,

Luther's
Arguments

Isaia 14.

Ghost, which God sent them at *Pentecost*, and of which *Christ* had foretold, *The Holy Ghost which I will send Joh. 14. unto you, He shall Teach you all things.* Yet shall not I dispute it at this time, whether an *Apostle* has such Power or no, because 'tis now, not necessary to dispute it. But seeing 'tis evident, that the *Apostle* gives Us this *Unction* as a *Sacrament*; I do not doubt, but it is really a *Sacrament*: And that the *Apostle* was not so Impiously Arrogant, as to give the People for a *Sacrament*, what was in reality no such thing. But if the *Apostle* had not the Power of Instituting this *Sacrament* himself, then has he deliver'd it to the People in these words, as he receiv'd it from *Christ*; *Who*, as he would notify to the World somethings by *St. Matthew*, some by *St. Luke*, some by *St. John*, and some by the *Apostle St. Paul*. Why is it not possible he should be pleas'd to make known some things unto us, by the *Apostle St. James*?

Luther having thus strenuously behav'd himself against the *Apostle*, begins now altogether to turn himself against the *Church*, *Which* (as he says) *abuseth the Words of the Apostle, in not Administring this Unction to the Sick, but when at the point of Death*: Whereas *St. James* says, *If any be Sick, not if any be Dying.* As if the *Church* sinn'd in not exhibiting inconsiderately in every light Fever, contracted perhaps by too much Drinking, so great a thing as a *Sacrament*: Or in not attributing to her self a Miracle in Healing such Disease, as either Sleep, or Abstinence can Cure. That it may not be doubted, though the *Apostle* Writes *Sick*, yet he did not mean a Man in every light Sickness, but troubled with such Sickness, as if Cur'd, may shew to be taken away by Virtue of the *Sacrament*.

Luther leaves the Apostle, and begins with the whole Church.

And that this *Sacrament* is not to be adhibited, but in great Sickness, appears by all the Prayers which are

said over the Sick person, which no doubt are very Antient, and not of the new Invention of those he calls *Divines*. And though they do not Promise an assured Health of the Body, yet do they not despair of Health, Nor do they (as *Luther* says,) come to such only, as are sure undoubtedly to die, for it should be in vain to Pray for his Health, if they were sure of his Death.

Therefore the *Churches* intention, is, not (as he *Impertinently* Cavels) that this should be the *Last Sacrament*, although it is so call'd, but on the contrary, and that the Sick person may recover his Health : Which if God is not pleas'd he should ; yet that is no prejudice to the force and Virtue of the *Sacrament*, which tends more to the Curing of the Soul, than to the Health of the Body.

As for *Luther's* Reason, concerning the Efficacy of the Sign, 'tis altogether without Reason or Efficacy : *If that* Unction be (says he) a Sacrament, it ought without doubt to be an *Effectual Sign* of what it Promises ; but it Promises the Health and Recovery of the Sick, as appears by the Words, The Prayers of the Faithful shall Save the Sick, and our Lord will raise him up. Yet who sees not but this Promise is fulfill'd in very few ? What shall we say then, (saith he) For either the Apostle speaks false in this Promise, or else this Unction is no Sacrament ; for a Sacramental Promise is certain, but this for the most part fails. It appears by this only Argument, that *Luther* cares not much how open his Calumnies are, so that he can but under some pretext of Truth, impose upon the unwary : For he shames not to object against the *Divines*, (as said by them,) what they never spoke : A Sacrament (says he) is according to their sayings, an *Effectual Sign* of what it Promiseth ; but this Sacrament gives not the Health of the Body, which

The *Divines* say
no such
thing as he
affirms
them to do.

which it promiseth. But *Divines* say no such thing; they say it is an Effectual Sign of *Grace*, defining it thus, *A Sacrament is a Visible Sign of Invisible Grace.* They do not speak of the Health of the *Body*, which may be given without *Grace*. So that when he says, *That if Unction be a Sacrament, the Apostle should Lye:* 'Tis *Luther* himself that *Lyeth*. For the *Sacrament*, in as much as it is a *Sacrament*, Promiseth not the Health of the *Body*, but of the *Soul*, by a Corporeal Sign. Nevertheless, *Luther* comprehends under the same *Lye*, not only the *Apostle*, but *Christ* himself, though *Unction* were no *Sacrament*: For the Words and Promise ought to be true also, without the *Sacrament*. Therefore when the *Apostle* says, *The Sick shall be Healed by Unction and Prayers;* And when *Christ* says, *These Signs shall follow those that believe in him,* to wit, *That they should lay Hands on the Sick, and they should be Healed:* Who sees not that sometimes these things are perform'd, but not always? Neither yet are they false who Promis'd them: For in whatsoever words they Promis'd Coporeal things, yet every body knows, they never Promis'd them to be perpetual, when the *Body* in which they are to be done, cannot last always. But *Spiritual* things are here to be understood, because the *Spirit* is to live for ever. For *Luther's* Sentence, which exacts from the *Divines*, that if *Unction* is a *Sacrament*, it may always Cure that it may not be an Ineffectual Sign: Undertakes to prove that it cannot be a *Sacrament*, if it renders not the *Body* Immortal. Which nevertheless he himself Promises to be done by the Prayers of Good-men, without the least staggering in *Faith*. For (says he) *there is no doubt, but at this day, as many as we please may be Cur'd:* Which if true, such a *Faith* as this may preserve Man Immortal. For seeing this may be done

Luther's
Faith.

by *Faith*, not only sometimes, but, as he affirms, always, if *Faith* be stable and indoubtful: 'Tis probable indeed, if any one ever meet with such a *Faith*: And doubtless **Luther** was a man of such *Faith*, as having so much thereof, that in favour of it, in many places he almost bids Defyance to *Good-Works*: Being likewise one to whom God has reveal'd so many, and so great Mysteries, and who Erects a new *Church*, for for which *Miracles* are absolutely necessary: 'Tis therefore likely that **Luther** can perform abundantly whatever can be done by *Faith*. If this be true, I wonder he Cures not every dying person! We look for News daily from *Germany* of his raising the Dead. Yet for all this, we hear that not only none are Cur'd by him, but that by his Adherents many Good and Innocent *Priests* are kill'd, and cruelly Murther'd for his sake, that by this Example he may Teach, *That Holy Order is nothing: That Character is a Fiction: That David was timorous for repenting himself to have touch'd the Lords Anointed.*

Luther a
Destroyer
of both Bo-
dy and Soul

These are **Luther's** Cures wrought by his great *Faith* without *Good-works*. For seeing he Kills, and Cures not, it appears plainly, (as he says, *That Prayers are to be made not only by Faith, but also by Good Men,*) that **Luther's** not being a Good Man, can therefore Cure no body himself. This *Unction*, he says, is no *Sacrament*, because it does not always heal the *Body*: But himself is a Holy Man, by whom as 'tis reported, the *Body* is kill'd, and certainly *Souls* are kill'd. St. *James* writes nothing worthy an *Apostolick Spirit*: But **Luther** writes every thing worthy such *Spirit*, and discerns things unworthy thereof, and that against the whole *Church*; which as he acknowledges, cannot be deceiv'd in discerning such *Scripture*. In which thing, when I had read St. *James's* Epistle, and saw
so

so many things worthy an *Apostolick Spirit* therein, as the Joy in overcoming Temptations, Patience in Adversity, Wisdom to be beg'd from God, Hopes to be placed in God without staggering, with many such like ; all which are read in the *Apostle* : I much wonder what Reason **Luther** had to think them unworthy to have been writ by an *Apostle*. But perhaps **Luther** would that the *Apostle* had writ such things as these, to wit, *That Mass is not profitable to the People, that Order is a vain Fiction* : and such like, as himself writes, which are all things worthy an *Apostolick Spirit*.

The Sanctity of St. James his Epistle, and how worthy an Apostolick Spirit.

Luther's Writings worthy an Apostolick Spirit.

But though, as I said, I admir'd why **Luther** should be so much displeas'd at St. *James's* Epistle ; yet having read it more attentively, I wonder not at all : For by the *Apostles* Writings, I find that he so narrowly touches **Luther** every where, as if by his Prophetick Spirit, he had plainly foreseen him. For when **Luther**, under pretext of *Faith*, despises *Good Works*, St. *James* on the other side Disputes by Reason, Scripture, and Example, that *Faith without Works is Dead* : Nor is it in one place alone, that by bitter Words, he resists that Pratling Petulancy of **Luther**. If any one (says he) esteem himself Religious, not Bridling his Tongue, but seducing his own Heart, his Religion is vain. Besides **Luther** frets at this, which he sees very fitly may be apply'd to his own Tongue. *The Tongue* is a restless evil, full of deadly poison. Finally he perceives, what the *Apostle* has writ against Contentious Persons, is truly spoken against his own Opinions : For (says the *Apostle*) *Who is Wise and well Disciplin'd among you ? Let him shew forth his Works by a good Conversation, in the meekness of Wisdom ; because, if you have the Zeal of Souls, and Contentions be in your Hearts, do not glory, being Lyers against the Truth. For this is not Wisdom descending from above from the Father of Lights,*

why Luther is so displeas'd at the Apostle St. James's Epistle.

Ja. 1.

Ja. 3.

In the same place.

Lights, but an Earthly, Beastly, and Diabolical Wisdom : For where Zeal is joyn'd with Contention, there also is Inconstancy, and every Naughty Work. But the Wisdom which is from above, is first of all shamefac'd, then peaceable, modest, complyable, agreeing with good things, full of Mercy and Good works, Judging without dissimulation : And the fruit of Justice is sown in Peace to the workers of Peace.

These (*Gentle Reader*) are the Words which moves *Luther* to wrath against the *Apostle*. These, I say, are the Words whereby the *Apostle* as openly touches *Luther's* Petulancy, Railings, Wicked and Contentious Opinions ; even as if he had seen *Him*, and Read his Words. I question not but his Epistle, though never so much despis'd by *Luther*, will sufficiently prove to all *Christians* the Sacrament of *Extream-Union* ; nor shall *Luther* be ever so Powerful, as to be able to abolish any Sacrament, which for the Salvation of the Faithful has been receiv'd by the Church, Against which the Gates of Hell shall never prevail ; much less this single Brother, who is but a Sooty Wicket of Hell.

We have in this little Book (*Gentle Reader*) clearly demonstrated, I hope, how absurdly and Impiously *Luther* has handled the *Holy Sacraments*. For though we have not touch'd all things contain'd in his Book ; yet so far as was necessary to defend the *Sacraments*, (which was only our Design) I suppose I have treated, though not so sufficiently as might have been done, yet more than is even necessary ; Insomuch that it behoves me not to insist any longer thereupon, else were it no hard matter to enrich this Discourse with more plentiful Arguments, Laws and Sentences of the *Holy Fathers*, and *Scripture* it self, if it were not in vain upon *Luther's* account, and for others more than necessary ;

cessary ; for 'tis as easie for the *Æthiopian* to change his Colour, or the *Leopard* his Spots, as for *Luther* to be Converted by Teaching. But that others may understand how false and wicked his Doctrine is, least they might be so far deceiv'd as to have a good Opinion of him ; I doubt not but in all parts there are very Learned Men, though I had said nothing at all of this matter, who have much more clearly discover'd the same, then can be shewn by me. And if there be any who desire to know this strange Work of his, I think I have sufficiently made it apparent to them. For seeing by what has been said, it is evident to all men, what Sacrilegious Opinions he has of the *Sacrament* of our *Lords Body*, from which the Sanctity of all the other *Sacraments* flow : Who would have doubted, if I had said nothing else, how unworthily, without scruple, he treats all the rest of the *Sacraments* ? Which, as you have seen, he has handled in such sort, that he Abolishes and Destroys them *all*, except *Baptism* alone ; and That too, he has abus'd and depriv'd of all *Grace*, leaving it for no other end, than in a *Contumely* of *Penance* ; in some denying the Sign, in others the Matter it self : Neither proves he any thing in this so great a matter ; nor brings he any thing in Confirmation of his Doctrine, contenting himself in only denying what ever the Church admits. What every body believes, he alone by his vain reason laughs at, denouncing himself to admit nothing, but *clear and evident Scriptures* : And these too, if alledg'd by any against him, he either evades by some private Exposition of his own, or else denies them to belong to their own Authors. None of the *Doctors* are so Antient, none so Holy, none of so great Authority in Treating of *Holy Writ* ; But this New *Doctor*, this little *Saint*, this man of *Learning* ; rejects with great Authority.

See-

Luther
like Pro-
teus.

Seeing therefore he despiseth all men, and believes none, he ought not to take it ill, if every Body discredit him again. I am so far from holding any further dispute with him, that I almost repent my self of what I have already argu'd against him. For what avails it to dispute against one, who disagrees with every one, even with himself? Who affirms in one place, what he denies in another; denying what he presently affirms: Who, if you object *Faith*, Combates by *Reason*; if you touch him with *Reason*, pretends *Faith*. If you alledge *Phylosophers*, he flies to *Scripture*; if you propound *Scripture*, he trifles with *Sophistry*: Who is asham'd of nothing, fears none, and thinks himself under no Law. Who contemns the Antient *Doctors* of the *Church*, and derides the New ones in the highest degree; Loads with Reproaches the Chief *Bishop* of the *Church*. Finally, he so undervalues the Customs, Doctrine, Manners, Laws, Decrees, and *Faith* of the *Church*; yea, the whole *Church* it self, that he almost denies there is any such thing as a *Church*; except perhaps such a one as himself makes up of two or three *Hereticks*, of whom himself is Chief. Wherefore since he is such a one, as will have no solid or certain principle betwixt himself and his Adversary; but requires to be free in whatever pleases him, when it pleases him, and as often as it pleases him, lawfully to assert or deny; when, neither *Reason*, *Scripture*, *Custom*, *Laws*, Humane or Divine *Authority*, binds him. I thought it not fit to dispute any longer with him, nor to contend by painful Reason against his *Heresies*, which he confirms by no Reason. But I rather advise all *Christians*, that as the most exterminating of Plagues, they shun him, who endeavours to bring into the *Church* of *Christ* such foul Prodigies, being the very *Doctrine* of *Antichrist*. For if he who Studies to move a

Luther to
be avoid-
ed as a
Plague.

Schism

Schism in any one thing, is to be extirpated with all Care ; with what great endeavours is He to be rooted out, who not only goes about to sow Dissention, to stir up the People against the Chief Bishop, Children against their Parents, Christians against the Vicar of Christ : Finally, who endeavours to dissolve by his Tumults, Brawls, and Contentions the whole Church of Christ, which He in the time of his Precious Death has bound together by the Bond of Charity and Love : And also to Destroy, Prophane and Pollute with a most execrable Mind, filthy Tongue, and detestable touch what is most Sacred therein ? Who if he did but give any hopes of Cure in himself, or any Sign of Amendment, he would thereby move all People to regard his Disposition, and to endeavour by all good means possible to heal him, and to restore him to Soundness of Mind, that he might again revoke the *Heresies* he has Broach'd. But indeed, as yet I see in him all the Signs that precede *Death* ; I am not so much mov'd to think thus, by reason of his Disease, though never so Mortal ; as by his admitting of no Medicine, nor of any Manual Operation of the *Chyrurgion* : For how can he be Cur'd, who will not suffer himself to be handled ? Or in what manner is he to be dealt withall ; who, if you Teach him, trifles with you ? If you Advise him, is Angry ? If you exhort him, Resists ? If in any thing you would appease him, is incens'd ? If you resist him, is Mad ? Otherwise if he could be Cur'd, what has the Pious Vicar of Christ omitted, who following the Example of a good Shepherd, would seek, find, take on his Shoulders, and bring home to the Fold this lost Sheep ? But alas the most greedy Wolfe of Hell has Surpris'd him, Devour'd and Swallow'd him down into the lowest part of his Belly, where he lyes half alive, and half dead in Death : And whilst the Pious Pastor calls

The Chief
Bishops
Pious Care
for him.

him, and bewails his loss, he Belches out of the filthy Mouth of the Hellish Wolf these foul inveighings, which the Ears of the whole Flock do detest, disdain, and abhor.

For first of all, being un-provok'd in any kind, he propos'd some *Articles of Indulgences*; in which (under pretence of Godliness,) he most Impiously Defam'd the *Chief Bishop*: Afterwards, that he might under pretence of Honour and Duty, cast on the *Pope* the greater Aspersions, he transmitted them to *Rome*, as if submitting himself to the *Pope's* Judgement; but he augmented them with Declarations, much worse than they were themselves; That it might appear to all men, the *Pope* not be Councell'd by a good and Pious man, but derided by a Knavish little Brother, as if so stupid as to hold for an Honour such a Contumely as the like thereof had never before been heard. If the *Pope* deserv'd no ill, why has this degenerate *Son*, cast a false and undeserving Scandal on his *Father*? But if any thing had been done at *Rome*, which needed Reforming; yet if *Luther* had been (as he would be accounted) an Honest man, and zealous *Christian*, he should not have prefer'd his own private Glory before the publick Good of all others, nor have desir'd to have had the Credit of a Scornor amongst the Wicked, Laughing at the Nakedness of his Sleeping *Father*, uncovering, and pointing thereto with his Finger: But contrariwise, would have cover'd the same, and would have more secretly advis'd him in his own Person by Letters, following the Example of the *Apostle*, who commands us not to deride or reproach our Superiours, but to seek of them. Which if *Luther* had done, I doubt not but the most holy *Pope*, (so well is his great Benignity known to all men) being awaken'd, should have Blessed his *Son Japhet*, would have render'd him Thanks for his Piety:

And

And would not have Cursed him in his Anger, who has forbore to Curse him when he was mocked by him; but pitying the miserable, and more tender of a Son, than mindful of a Scoffer, has dealt with him by most Honourable Men, in whose presence he was not worthy to appear, that he might desist from his Iniquity: To which Pious and wholesom Council, he was so far from obeying, that he not only derided the *Legate*, careful for his Salvation, but also immediately publish'd another *Book*, in which he endeavour'd to overthrow the *Pope's* Power: After which, he was summon'd to *Rome*, that he might either render Reasons of his Writings, or recant what he had inconsiderately written, having any Security imaginable offer'd him, not to undergo the Punishment which he deserv'd, with sufficient Expences offer'd him for his Journey: Yet for all this, this Silly Brother, to shew his great Modesty and Obedience to the *Pope*, refus'd to go, unless in the Equipage of a *King*, and Guarded by a *War-like Army*: But this Wary Man made his Appeal to a *General Council*; yet not to every *Council*, but to such as should next meet in the *Holy Ghost*, that in whatsoever *Council* he was Condemn'd, he might deny the *Holy Ghost* to be present therein; for this Holy and Spiritual Man denies him to be any where, but in his own Bosom: Wherefore, being oftentimes advis'd to Repent of his Impiety, he as often adds Impiety to Impiety. So that the Good Shepheard was at the last forc'd to cast away from the Fold this Scabbed and Incurable Sheep, fearing least by its touch it might Infect the whole Flock; and to bewail his *Absolom's* Death, whose Life he could not save; whilst he beheld him hang in the Tree by his Comely Hair, of which he was foolishly Proud. *Luther* therefore, finding himself cast out from the Fellowship of the

*The Good
Pastor hav-
ing at last
cast away
Incurable
Luther,
provides
for the rest
of the flock.*

2 King. 18

Faithful, began to do like the deplorable Impious, who contemn the Gulf they are ready to be plung'd into. He has not Sigh'd, he has not Lamented his Fall, in which, like Exalted *Lucifer*, he has been cast down, and broken even as a flash of Lightning; but imitating the Devil in despair, he becomes like the Devil himself; that is, a Slanderer, beginning to break out into Blasphemies and Contumelies against the *Pope*, and envying all the rest of the Faithful: Like the Old *Serpent*, he begins to spread abroad the Snares of Infidelity, that by tasting of the forbidden Fruit of hurtful Knowledge, he might procure their Expulsion out of the Paradice of the *Church* (from which he had fallen himself,) into a land of Thorns and Thistles. I am indeed heartily sorry for his so great Madnes, and Miserable Fall; and I wish, that as yet, by the Inspiration of Gods Grace, he may Repent, be Converted, and Live: Nor do I so much desire this for his sake alone (though for him also, as wishing the Salvation of every Man possible,) as that he being at last Converted, and like the Prodigal Son returning to the Mercy of so Bountiful a Father, and Confessing his Errour, may re-call again into the right way, those whom he has misled. But now if he has so deeply plung'd himself, that the Pit of Wickedness and Despair has gorg'd him into its Mouth, he Rails, he Blasphemes, He Slanders, He Rages, *And He who is filthy, becomes more filthy still.*

Apoc. 22.

But I beseech all the rest of *Christians*, and beg of them through the Bowels of *Christ*, (whose *Faith* we profess) to shut their Ears against his Impious Words, and not to entertain any *Schisms* or *Discords* amongst them, especially at this time, when all *Christians* ought, however, to agree together against the Enemies of *Christ*; Also let them not give Ear to Opprobrious

De-

Detractions against the Vicar of *Christ*, thrown upon him by this Wicked Brother: Neither let them contaminate their Hearts Consecrated to *Christ*, with Impious *Heresies*, sown by him who is void of *Charity*, swell'd with *Pride*, in Reason cold, but hot in *Envy*. Finally, let them stand up against this puney Brother, weak in Power. but in Mind more Pernicious, than either *Turk*, *Saracen*, or *Infidel*: Let them, I say, resist him with the same mind and resolution, that they would the *Turks*, *Saracens*, and worst of *Infidels*.

F I N I S.

ERRATA.

IN page 2. line 4 for *Quarrels* read *Contumelies*, l. 33. for *not* *not* r. *not*. p. 6. l. 28. r. *unmoved*, and l. 29. for *not* r. *but*. p. 24. l. 7. r. *his Apostles*, p. 32. l. penult r. *Testament*, p. 46. l. 17. r. *Bowels of Christ*, p. 54. l. 19. r. *the Second Table*, p. 58. l. 16 r. *I would not have*, p. 61. l. 7. r. *has not scrupled*, p. 72. l. 1 r. *the words of Christ*, p. 78. l. 15. r. *if he think*, p. 86. l. 27. r. *Husbands*, p. 88. l. 20. r. *Body of Christ*, p. 102. l. 14. *same Buckler*, p. 104. l. r. *by God himself*.

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